



GODS  
ARROW  
AGAINST  
ATHEISTS.

By *Henrie Smith.*



*Ry*  
*mac*

*Worm*

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Isaac Wormal  
His Book 1702

Isaac Wormal

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A TABLE OF SVCH CHAP-  
TERS, AS ARE HANDLED  
in this Booke following.

*I*n the first Chapter, is contained the absurditie of Atheisme  
and Irreligion, with the confutation thereof.

*I*n the second and third Chapters, the Christian Religion is  
approoned to be the only true Religion, against the Gentiles and  
all the Infidels in the World.

*I*n the fourth Chapter, the Religion of Mahomet is con-  
futed.

*I*n the fifth Chapter, the Church of Rome is disproved to be  
the true Church of God.

*I*n the sixth Chapter, the Brownists and Barrowists, with  
their detestable Schismes are confuted, and our Church appro-  
ved to be the only true Church of God.





# A TABLE OF SUCH CHAP- TERS AS ARE HANDLED

in this book following

In the first Chapter is contained the story of the  
first foundation of the Christian Church

In the second and third Chapters the story of the  
apostles and the early church is related in the most  
clear and plain manner

In the fourth Chapter the history of the  
church is continued

In the fifth Chapter the Church of Rome is  
described in the most exact manner

In the sixth Chapter the history of the  
church is continued in the most  
clear and plain manner





# GODS ARROW

## AGAINST ATHEISME, AND IRRELIGION.

### CHAP. I.

*That there is a God: and that he ought to  
be worshipped.*



Theisme and Irreligion was ever  
odious even among the Heathen  
themselves: insomuch as that *Pro-  
tagoras*, for that he doubted whe-  
ther there were any God or no,  
was by the Athenians banished  
out of their Countrey. *Diagoras*  
was such a notorious Infidell, that  
hee held there was no God; him

1. Arg.  
Consent of  
the Heathen,  
and confes-  
sion of all Na-  
tions.

and all such like Atheists the very Heathens haue abhorred  
and detested, as being more like rude beasts then reasona-  
ble men: for *Cicero* the Heathen Philosopher doth con-  
demne them all, and further saith, that *there was neuer any* *cicero lib. de*  
*Nation so savage, or people so barbarous, but alwaies confes-* *natura Deor,*  
*sed there was a God:* whereunto they were led euen by the  
light of nature, and naturall instinct. For, the very same is  
confirmed by the common vse of all Heathens, in lifting vp  
their eies and hands to heauen, in any sudden distresse that  
commeth vpon them. Yea, by experience of all ages it  
hath been proued that Atheists themselves, that is, such as in  
their health and prosperitie for more libertie of sinning,  
would strue against the being of a God, when they came  
to die or fall into any great miserie, they of all other would

2. Arg.  
Instinct of  
Nature.  
*Tertulian*  
*Apolog.*

*Seneca lib. 1.  
de ira.*

3 Arg.  
Confession  
and experience  
of Atheists  
themselves.

*Sueton. in  
Calig. 1. 51.  
Dion in Cali-  
gula.*

*Calig. 1. 51.  
Dion in Cali-  
gula.*

4 Arg.  
Difference  
and conscience  
of good and  
evil.

shew themselves most fearefull of this God, as *Seneca* him-  
self declareth: inasmuch as *Zeno* the Philosopher was wont  
to say, that it seemed to him a more substantiall proofe of  
this matter, to heare an Atheist at his dying day, preach  
God, (*when he asked God and all the world forgiveness*) then to  
heare all the Philosophers in the world dispute the point;  
for that at this instant of death & miserie, it is like that such  
do speak in earnest & sobrietie of spirit, who before in their  
wantonnes impugned God. It is remembred of *Caligula*, (that wicked and in-  
ceituous Emperour) that hee was a  
notable scorner and contemner of God, and made no rec-  
koning of any other to be God but himselfe; yet this abo-  
minable and wicked Atheist, as God left him not unpuni-  
shed (for by his iust iudgement he was slaine by some of his  
own officers:) so whilest he liued he was wont (as the Histo-  
riographers report of him) at the terrible thundring and  
lightning, not onely to couer his head, but also to get him-  
selfe vnder his bed, and there to hide himselfe for feare.  
Whence, I pray you, came this feare vpon him; but that his  
owne conscience did tell him (howsoeuer in words per-  
chance he would not affirme so much) that there was a God  
in heauen; able to quail and cast downe his pride, and al the  
emperors of the world, if he list, whose thunderbolts were  
so terrible, as that iustly by his owne example he shewed, he  
was to be feared of all the world? And here of it is that some  
say, that God is called *Demus*, of the Greeke word *Theos*,  
which signifieth feare, because the feare of him is planted  
and ingrafted in the very natures and conscience of all rea-  
sonable creatures, yea even in the conscience of the greatest  
contemnners, and rankest Atheists of the world: who, say  
what they list, and doe what they list, yet shal they neuer be  
able to roote out this impresson: namely, that there is a  
God, whose feare is engrauen in the hearts of all men. And  
whence, I pray you, cometh shame in men after an offence  
committed: Or why should men (by naturall instinct) put a  
difference betweene vertue and vice, good and euill, if there  
were not a God; who because he loueth the one, and hateth  
the other, hath written that difference in every mans heart?

Therefore

Therefore conclude, that every mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to convince him (whosoever hee be) that there is a God which is to be feared, which hateth iniquitie and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and reliefe, as the acts of the very Heathen themselves doe plainly demonstrate.

2 Moreouer, as God is to be felt sensibly in every mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, and of all things therein contained:

5. Arg.  
The creation  
of the world.

for that this world had a beginning, all the excellent Philosophers that euer were haue agreed, except *Aristotle* for a time, who held a fancie, that this world had no beginning, but was from all eternitie; but at last in his old age, he confessed and held the contrarie in his booke *De mundo*, which he wrote to King *Alexander*, (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophie.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may be confessed by force of this argument (which is plainly demonstratiue) that a greater and more excellent thing then is the whole world put together, yea, that something which was before heauen and earth were made, was & must needs be the maker and framer of this world, and this can be nothing else but God the Creator of all things, who was before all his Creatures, and is termed in the sacred writings *Alpha* and *Omega*, the first and the last: for that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being the *Primus Motor*, and the only Almighty Creator of all things. So true is it which *Paul*

*Vide Plutarch de placit. philo. Aristot. lib. 8. Aristot. lib. 8. de mundo, & vide Ploin. lib. de mundo. Iustin. in Apolog.*

Rom. 1.20.

4. Gods Arrow against Atheists.

the Apostle doth testifie, when hee saith, *that the invisible things of God (that is, his eternall power and diuine Essence) are perfectly seene in the creation of the world, being perceiued by his Workes which hee hath made.* If therefore men would but cast vp their eies to heauen, and from thence look down againe vpon the earth, and so behold the excellent beautie and building of this world, they cannot bee so sottish or dull conceited, but they must know there was and is a God which was the maker of them, and bee moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that hee *est* *boninum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eies from the beholding of the great world, and consider but Man: (who for his beautie and excellencie is called in Greeke *microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, the Father and Creator of vs. So true is that which Paul the Apostle noteth out of the Poet Aratus, which saith, that *Eius progenies sumus*; Wee are the issue or offspring of God. And as true it is, which hee further saith in that place, that *In him uice liue, moue, and haue our being.* And therefore we owe all dutifull obedience and subiection vnto him, which dutie and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by naturall dutie, and all men are naturally carried to bee gratefull to their founders to whom they are specially bound, and who they ought not to forget, neither will, except they bee extreme vnthankfull and dissolute.

Ab. 17. 1. 9.

6 Arg.

The mercies  
and blessings  
of God.

Heb. 11. 1.

Genes. 1.

3 Not only the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to bee honoured for his infinite extended authoritie and almightie power (for he made all things of nothing, only hee spake the word, and they were created) but his daillie blessings and benefits sent downe vpon the earth, doe shew also *there is a God* (which is prouident and hath care of men, and therefore of men to bee praised, thanked, and glorified for ever.) For true it is which Saint Paul saith in  
this.

this behalfe, that God left not himselfe without witness, when alls 14. 17.  
 be bestowed benefits from heauen, giuing vnto vrraine and sea-  
 sonable weather, and filling our hearts with meate and gladnes.  
 By meanes of these and all other his blessings, men might,  
 and still may, daile be induced not onlie to beleuee that  
 there is a God from whom they receiue all these, but also  
 to acknowledge and attribute all praise and thanksgiuing  
 vnto him, as to their first principall and speciall benefactor.  
 For the Oxe doth know his owner, and the Ass his Master,  
 feeder, and maintainer. And therefore how can it bee but  
 reason, that men should much more know God, not onely  
 their first founder and Creator, but their daily feeder, pre-  
 seruer, keeper and vpholder? For so oft as they thinke vpon  
 these things, and see and haue them, they cannot chuse but  
 be put in minde of God the sender and Author of them all,  
 and bee moued with gratefull mind towards him: And  
 hereof is it that he is called *Deus datus*, *Of giuing*: And in  
 English we call God, *quasi good*, because hee is onely and  
 perfectly good of himselfe alone, and the giuer of all good-  
 nesse, and of all good gifts and blessings vnto others; from  
 whom as from the fountaine all benefits whatsoeuer do  
 come, descende, flow and be deriued vnto them: *Matth. 19. 27.*  
*James 1. 17.*  
*Rom. 11. 19.*

4. I might heere shew how God is also knowne to the  
 world by his iudgements vpon wicked and vnrighteous  
 people, whom diuers times hee maketh visible examples  
 of his seueritie and iustice (if men did well consider them):  
 for hereby also hath God manifested himselfe, as *Paul* the  
 Apostle teacheth. These premises, I trust, may suffice, (if  
 there were no more to be said): for by them we may easilie  
 see and proue, that there is a God which created the world,  
 and all things therein; which preferueth and vpholdeth  
 the same with his mightie puissance, supporteth the earth,  
 and all the creatures thereof with his providence and hel-  
 ping hand. Yea, beside the Heauens and the Earth, which  
 are the worke of his hands, euery mans owne conscience  
 doth plentifully teach (as I said before) *that there is a God,*  
*which is to be feared.* For, howsoeuer many a man that hath  
 spent his life in a wicked way, and most damnable course,  
 could

7. Arg.  
 The iudge-  
 ments of God.



*Psalm. 14. 1.*

could wish in his heart there were no God, because he feares  
 God no otherwise then in his vengeance: yea, howsoeuer  
 many a wicked person doth sooth himselfe in his wicked-  
 nesse, and flatteringly say vnto himselfe (like the foole in  
 the Psalmes) *There is no God*: yet at other times his owne  
 conscience will so prouoke him, and enforce this matter,  
 (that there is a God) that with horror and dread of him, it will  
 make him quake, feare and tremble: for the feare of him  
 is so deeply printed in the natures of all men, as that it is  
 impossible to shake it off. And (which is more) a kind  
 of deuotion to worship him, being the Creator and preser-  
 uer of men, and of all things else, and the prouident father  
 of all, is planted and inseparablie fixed in the hearts of all  
 men: though all men of all Nations know not how to wor-  
 ship him aright, and in such sort as he requireth. This is ma-  
 nifest by the examples of all Nations and people in the  
 world, who all haue some one kind of religion: or other,  
 though all find not the right religion. All bee deuoted to  
 the worship of God, howsoeuer all doe not find out the  
 true God, nor his right maner of worship, but worship him  
 according to the deuices of their owne braine. Consid-  
 ering then that there is no Nation vnder the Sunne so bar-  
 barous (nor euer was) but aimed at the worship of God,  
 and either worshipped him, or something else in his place:  
 it appeareth to be a most vaine and foolish conceit which  
 Atheists sometimes vtter: namely, that religion is nothing  
 else but a matter of policie, or a politike deuice of humane  
 inuention: For it is euident that religious affection to wor-  
 ship God is naturally seated (and euer was) in the hearts  
 of all men: and the conscience of euery man, euen of the  
 greatest scorner and contemner of God, which sometimes  
 trembleth before his iudgement seate, doth abundantly tes-  
 tifie that a religious deuotion of feare toward God is  
 bred and borne with euery man, and therefore it cannot be  
 any policie of humane inuention: in as much as if there  
 were no lawes of men, yet this religious affectio to worship  
 God, and the feare of him, would and doth remaine writ-  
 ten by the finger of God, in the hearts and consciences of  
 all



Men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when hee heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to runne vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, and at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heaven, mightily to feare, and to be astonished? None can say it is the law of men, for no law of men doth enforce this attempt. But it is a naturall instinct of the feare of God, (whom he hath offended, and whose vengeance hee dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Natiuity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by lawes of men, but naturally sown in the hearts of all men*, though all find not out, nor obserue the right religion. Let vs therefore now seeke and search out which is the true Religion, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people haue a kind of religion (as I said before) but all haue not the true and right religion.

CHAP. II.

Wherein, and in the next Chapter, is shewed that the Christian Religion, is the onely true Religion in the world, and wherein only God is pleased.



In ancient times all the world was diuided and distinguished into Iewes, and Gentiles; and this distinction doth and may still remaine among vs: if therefore I can prooue the truth of this our Christian Religion against both Iewes, and Gentiles, I shall then prooue it against all the world.

Christian religion  
prooued to be the true  
religion against the  
Iewes: because Christ is  
the Messiah.

Christ the true  
Messiah.  
The generall  
and maine ar-  
gument.

*Psal. 118. 22.*  
*Esai. 6.*  
*Dent. 28.*  
*Esai. 55.*  
*Esai. 53.*  
*Dan. 9.*

The first proof  
that Christ  
was the Mes-  
siah.

world. In this Chapter I will first prooue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they will easily grant our Religion to be the true Religion, if wee can prooue Iesus Christ (whom wee beleue) to be that Messias which was foretold by their Prophets, being the true and vndoubted Prophets of God. And this wee are sure may easily be prooued, and therefore in vaine doe the Iewes looke for any other *Messias*, then he that is already come, namely, *Iesus Christ our Mediator, Saviour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if we beleue in him) hee will not be offended with vs, but be reconciled to vs, and saue vs.* Whatsoeuer was foretold to belong vnto their Messias, is fully performed and perfectly accomplished in our Iesus Christ, and in no other: and therefore our Iesus was, and is the true Messias, and no other. Let vs herein consider the markes of the Messias whereby he might be knowne: and so shall we see that our Saviour Iesus Christ is the only true Messias, and none but he.

One marke for vs to know the Messias by, is, that when hee came, hee should not be knowne or acknowledged to be the Messias, but should be reiected and refused of the Iewish Nation, to the end hee might be put to death amongst them, according to the foreappointment and determinate counsell of God: for had they received him for the Messias, they would neuer haue vsed him so shamefully as they did, neither should hee then haue been slaine amongst them, as was foretold he should. This then being one marke of the Messias, that hee should be refused for the Messias of the Iewish Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fullie performed in our Saviour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore, as if the Iewish Nation had received our Iesus for the Messias, it had been an vndoubted argument that he had not been the right Messias; so on the other side because they did refuse him, it is a very strong perswasion to vs, that hee was, and is the very true Messias.

Messias indeed: In vaine therefore it is, if any doe looke for  
 such a Messias as should be whollie receiued of the Iewish  
 Nation: for none such was promised; yea it was foretold  
 (contrariwise) that hee should bee refused of them; as our  
 Iesus was: that so hee might be made an offering for sinne;  
 according to the preordination of God. *Isa. 53. 1.*  
 It was foretold of the Messias that he should be borne  
 of a Virgin, *Isa. 7. 14.* That the place of his birth should  
 bee Bethlem, *Matt. 2. 1.* That at his birth all the Infants  
 round about Bethlem should be slaine for his sake, *Iere. 31.  
 15.* That the Kings of the earth should come and adore  
 him, and offer gold and other gifts vnto him, *Psal. 72. 10.*  
 That hee should be presented in the Temple of Ierusalem,  
 for the greater glorie of that second Temple, *Mal. 3. 1.* That  
 hee should slee into Egypt; and bee recalled thence againe,  
*Os. 11. 2.* That a starre should appeare at his birth, to noti-  
 fie his comming into the world; *Num. 24.* That *Iohn Baptist*  
 (who came in the spirit and power of *Eliu*; and therefore  
 was called: *Eliu*; *Luke 1. 17.* *Math. 11. 10. 14.*) should bee  
 the messenger to goe before him, and to prepare the way,  
 and to crie in the desert, *Mal. 3. 1.* *Mal. 4. 1.* *Isa. 40. 3.* Af-  
 ter this, that hee should begin his owne preaching with all  
 humilitie, quietnes, and clemencie of spirit, *Isa. 42. 2.* That  
 hee should bee poore, abiect, and of no reputation in this  
 world, *Isa. 53.* *Dan. 9.* *Zach. 9.* *Ier. 14.* That hee should do  
 strange miracles, and heale all diseases, *Isa. 61. 1.* That hee  
 should die and be slaine for the sins of his people, *Dan. 9.* *Isa.  
 53.* That he should be betrayed by one that put his hand  
 in the dish with him, and was his owne Disciple: *Psal. 41.  
 vers. 9.* and *Psal. 55. vers. 13. 14.* That he should bee sold for  
 thirtie peeces of siluer, *Zach. 11. vers. 12.* That with those  
 thirtie peeces there should be bought afterwards, a field of  
 potsheards, *Ier. 30.* That he should ride into Ierusalem vpon  
 an Asse before his passion, *Zach. 9. 9.* That the Iewes  
 should beate and buffet his face, and defile the same with  
 spitting vpon it, *Esa. 50. 6.* That they should whip his body  
 before they put him to death: *Isa. 53. 1.* *Psal. 37. 18.* That  
 they should put him to death among the euils and malefa-

1 Manyo-  
 2 ther par-  
 3 ticular  
 proofes.

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- 10 **Stors:** Esay 53.12. That they should giue him Vinegar to  
 20 drinke, diuide his apparrell, and cast lots for his vpper gar-  
 21 ment: Psal. 68. 22. & Psalm. 22. 11. That the manner of his  
 death should be crucifixion, that is, nailing of his hands and  
 his feet vnto the crosse: Psal. 22. 16. Zacha. 12. That his side  
 22 should be pearced, and that they should looke vpon him  
 23 when they had so pearced him: Zacha. 12. That he should  
 rise againe from death the third day: Psal. 16. 10. Ose 6. 3.  
 24 That he should ascend into heauen, and sit at the right hand  
 of his Father (in glorie and royaltie, and like a conqueuing  
 potentate ouerruling all.) Psal. 110. 1. 2. All these things  
 and whatsoever else belonging to the *Messias*, are found  
 perfectlie fulfilled in Iesus Christ, and in no other. And  
 therefore he alone and no other is the true *Messias*.

3 Hitherto haue I spoken of such circumstances and ac-  
 cidents, as did belong vnto the *Messias*, concerning his in-  
 carnation, birth, life, death, buriall, resurrection, and ascen-  
 sion into heauen, and there sitting at the right hand of his  
 Father, and also of his reiection by the Iewes, and Iewish  
 Nation: which things albeit they bee verie wonderfull,  
 and sufficient to establish any mans beleefe in Christ Iesus  
 our Lord, in whom onely they are found faithfully fulfilled:  
 yet if wee shall consider withall, *the time of the Messias his*  
*appearing*, and when hee should come into the world; our  
 faith will be so much the more confirmed towards him.

*Daniel* the Prophet of God (who liued in the time of  
 the first Monarchie) foretold that there should bee three  
 Monarchies more, and the last of these foure Monarchies  
 greatest of all: And that in the daies of this fourth and last  
 Monarchie (which was the Romane Monarchie or Empire)  
 the eternall King or *Messias* should come, and build up  
 Gods kingdome throughout all the world. And this hap-  
 pened accordingly: for Iesus came, and was borne in the  
 fourth Monarchie (which was the Romane) namely, in the  
 daies of *Augustus* the Romane Emperour. But yet let vs  
 goe more strictly to the matter.

The Temple of Ierusalem (as all men know) was built  
 twice: first by King *Salomon* which lasted about 440.  
 years

Dan. 2. 39. 44.  
 Another ar-  
 gument from  
 the time of  
 Christs com-  
 ming.

yeeres, and then was destroyed by *Nebuchadnezzar* King of Babylon: wherefore about 70. yeeres after, it was builded againe by *Zorobabel*, who reduced the Iewes from their Captiuitie. But this second temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdra* doe testifie by their weeping, when they saw this second and remembred the first) (& which *Aggeus* the Prophet doth expressly testifie). And yet saith God by his Prophet *Aggeus* in the same place; that after a while, the *Desired of all Nations shall come*, and then should that second house or Temple be filled with glorie, and that greater should be the glorie of this last house, then of the first: Which prophecie was fulfilled by the coming of our Sauour Iesus Christ into this second Temple, which being personally done, was of far greater dignitie, and more glorie thereunto, then any dignity whatsoever was found in the first Temple builded by *Salomon*. It is therefore manifest that the *Desired of all Nations*, that is, the *Messias* should come whilest the second Temple stood. And so doth *Daniel* also shew that the second Temple (after the rebuilding thereof) should not be destroyed vntill the *Messias* were first come and slaine. And *Malachi* the Prophet doth also most plainelie testifie that he should come during the second Temple. And so indeede hee did: for *Christ Iesus* came into the world during that second Temple, and did himself likewise foretel the destruction thereof, ere that generation passed, which came to passe accordinglie: for it was destroyed about 46. yeeres after the ascension of our Sauour into heauen, by *Titus*, sonne to *Vespasian* the Romane Emperour. Most vaineelie therefore doe the Iewes or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let vs yet moreouer consider the prophecie of old *Isaiah* concerning the particular time of the *Messias* his appearing: *Come hither my children.* (saith hee) *that I may tell you the things that are to happen in the latter daies, &c.* The *scatter* shall now depose from *Judah* vntill *Shilo* come, which is the *reparation of the Gentiles*. By *Shilo* is meant the *Messias*

(as both Iewes and Christians expound it.) This propheticie so long foretold, was performed at the birth of Iesus Christ, in the daies of *Herod* King of Iurie. For from the time that the scepter was given to King *Dauid*, (who was the first King of the tribe of *Iudah*) it did not depart from that tribe, but remained alwaies in it vntill the daies of King *Herode*; in whose time, and not vntill whose time, all gouernment was taken away, and cleane departed from the tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herode* was the *Messias* to bee borne, and neither before nor after his time. That the scepter or gouernment was not cleane taken away or departed from the house of *Iudah*, (after it was once seiled in it, in the person of King *Dauid*) euen till the daies of *Herod* the King, is euident: for from *Dauid* (who was the first King of that tribe) vnto *Zedechias* that died in the Captiuitie of Babylon, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captiuitie in Babylon (which was seuentie yeeres) the Iewes were alwaies permitted to chuse vnto themselves a gouernour of the house of *Iudah* (whom they called *Reshegaluta*.) And after their deliuerie from Babylon, *Zorobabel* was their gouernour of the same tribe, and so others after him vntill you come to the *Macchabees*, who were both gouernours and Priests; for that they were by the mothers side of the tribe of *Iudah*, and by the fathers side of the tribe of *Leui*, (as *Rabbi Kimhi* affirmeth) and so from these men downe to *Hircanus* King of Iurie, who was the last King which was lineallie descended of the house of *Dauid*, and of the tribe of *Iudah*.

For after *Hircanus*, came the afore-named *Herode*, a meere stranger, whose father (as *Iosephus* (who well knew) reporteth) was called *Antipater*, and came out of *Idumea*: he came into acquaintance and fauour with the Romanes, partlie by his said fathers meanes (who was (as *Iosephus* saith) a well monied man, industrious, and factious) and partlie by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities

*Sanhed. ca.*  
*Dinei Man-*  
*monib.*  
*Rab. Moses.*  
*Aegypt. in pre-*  
*fat.*  
*Maimonim.*  
*Esdr. lib. 1. cap.*  
*1. 2. 3.*  
*Mac. lib. 1.*  
*cap. 2. 3.*  
*Rab. Kimhi.*  
*com. in Agg.*  
*Ioseph. lib. 13.*  
*& 14. Antiq.*



qualities: by which commendations hee came at length to marry the daughter of *Hircanius* afore said, King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernor and ruler of the Prouince and land of Galilee vnder him. But *Hircanius* afterwards in a battel against the Parthians; fell into their hands, and was taken and carried prisoner into Parthia.

*Herod* then tooke his journey to Rome, and there he obtained to be created King of Iewrie, without any title or interest in the world: for that not onely his father in law, *Hircanius* was then liuing in Parthia, but also his yonger brother *Aristobulus*, and three of his sonnes, viz. *Antigonus*, *Alexander*, and *Aristobulus* with diuers others of the bloud Royall in Iewry were aliue also.

*Herod* then hauing procured by this meanes to be King of Iewrie, procured first to haue in his hands the King *Herod Antip.* *Antig.* *canus*, and so put him to death. Hee brought also to the same end his yonger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariannes*, which was King *Hircanius* daughter, as also *Alexandra* her mother, and soone after, two of his owne sonnes which he had by the same *Mariannes*, for that they were of the bloud Royall of Iudah: and a little after that againe, he put to death his third sonne, named *Antipater*. He caused also to bee slaine fortie of the cheefest Noble men of the same Tribe of Iudah. And as *Philo* the Jew (who liued at *Philo lib. de* the same time with him) writeth, *He put to death all the temp.*

*Sanhedrin*; that is, the twenty seuen Senators or Elders of the tribe of Iudah that ruled the people. He killed the chiefe of the sect of the Pharisees. He burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a pedegree for him and his line, as though hee had descended from the ancient Kings of Iudah. Hee translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no one ist of gouernment or principalitie remained therein. Now then in the daies of this

King *Herod*, and not till then was the Scepter, that is, the government departed from *Iudah*; and therefore then, and not till then, was the *Messias* to appeare, according to that prophetic of *Iacob*, and so it came to passe accordingly: for *Christ Iesus* the true & vndoubted *Messias* was then borne, viz. in the time of *Herod* King of *Iewrie*. In vaine therefore doe the *Iewes*, or any other, looke for any other *Messias* to come after the daies of that *Herod*, in whose time (and not before) was the Scepter and all principalitie and gouernment departed viterly from the house of *Iudah*; and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Iacobs* prophetic.

*Daniel* the Prophet yet goeth neerer to worke, and foresheweth euen the very day, and time of the day when the *Messias* should be slaine for the finnes of his people: for in the first yeere of *Darius*, sonne of *Ahasuerus*, King of the *Medes*, about the time of the euening oblation, he praied to his God for the people and their deliuerance, in as much as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus playing, about that time of the euening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captiuitie, and to build againe *Ierusalem*; and sheweth likewise, that as y people had now bin in the captiuitie of *Babylon* seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe; that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednes, scale vp sins, blot out iniquity, and bring in euerlasting righteousness, and be a deliuerer not onely from the outward, but from the spirituall *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: At the very beginning of thy Supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter, and consider the vision. Se-



seuentie weekes are determined ouer thy people; and ouer thy holy Citie to finish wickednesse, and to seale up sinnes, and to blot out iniquitie, & to bring in euerlasting righteousness, to seale up the vision and prophesie, and to annoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and vnderstand, that from the going forth of the commandement, to bring againe the people, and to build Ierusalem, vnto MESSIAH THE PRINCE, there shall bee seuen weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH bee slaine, and not for himselfe, &c. He shall confirme the conenant with many for one weeke, and in the midst of the weeke hee shall cause the Sacrifice and thy Oblation to cease. For the better vnderstanding of which wordes, it must bee remem-

Exposition  
of Daniels  
prophesie.

bered, that this word *Hebdomada*, signifying a weeke, or seuen daies; and then it is called *Hebdomada dierum*, a weeke of daies, as in this prophesie of Daniel hee saith of himselfe, *Dan. 10. 3.* that he did mourne three weekes of daies. But at other times it signifieth the space of seuen yeeres, and then it is called *Heb-* *Leuit. 25. 8. &*  
*domada annorum*, a weeke of yeeres, as in *Leuit. 25. 8.* where *cap. 23. & alibi*  
it is said, *Thou shalt number vnto thee seuen weekes of yeeres,* *postea.*  
that is, *seuen times seuen yeeres, which make fortie and nine yeeres.*

Now it is most certaine that these seuentie weekes are to be vnderstood of weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the bookes of *Esdra*s it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall, foure hundred and ninetie yeeres, within which time the Messias should bee slaine: for from the going forth of the commandement to bring the people backe againe, and to build Ierusalem, (which commandement went forth at the beginning of his supplications, which were the first yeere of *Darius*, as the text sheweth) vnto the time that Messias the Prince was anointed to preach the Kingdom of God, which was after his baptisme, when hee began

began to be about thirty yeeres of age) there must be seven weekes, and threescore and two weekes, that is, ~~seven~~ and nine weekes, which make foure hundred, fourescore, and three yeeres: which number of yeers being rightly accounted from that time of *Darius*, wherein the commandment went forth, are fully accomplished in the fifteenth yeere of *Tiberius Caesar*, at which time Christ Iesus was baptised and anointed by the Spirit of God, descending downe vpon him in the forme of a Dove, a voice also being heard from heauen, saying; *This is my beloued Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuenity, in the midst of which weeke the Messiah should be slaine, which came to passe accordingly: for in the midst of that week, that is, about three yeeres & a halfe after Christs baptisme, Christ Iesus the true Messias was put to death and died for our sins, which was in the eighteenth yeere of *Tiberius Caesar*. In vaine therefore doe the Iewes or any other looke for another Messias to come, after the daies of that *Tiberius Caesar*, the Roman Emperour.

4 The Scriptures doe shew that the Messias should come of the seed of *Dauid*, according to the words of God, *I haue sworne vnto Dauid my seruant, I will prepare thy seeds for euer, and will build vp thy seate to all generations.* Which cannot be applied to King *Salomon* his sonne (as the latter Iewes apply it) for these words, that his kingdome shall stand for euer, and for all eternitie, cannot be verified in *Salomon*, whose earthly kingdome was rent and torne in peeces straight after his death by *Ierobeam*, and not long after as it were extinguished: neither can they bee vnderstood of any terrestriall King, but they must needes be vnderstood of an eternall King, which should come of *Dauids* seed. The promise then made to *Dauid* for Christ to come of his seede, is againe repeated after his death by many Prophets, and confirmed by God, as in *Jeremie*, where God vseth these words; *Behold, the daies come on, that I will raise vp vnto Dauid a iust seede, and hee shall raigne a King, and shall bee wise, and shall doe iudgement and iustice vpon*

*Psal. 88.*

*2. King. 7.*

*1. Chro. 22.*

*Ier. 23. 6. & 31.*

*& 33. 16.*

*earth*

earth, and in his daies shall Iuda be saued, and Israel shall dwell confidently, and this is the name that men shall call him, Our Iust God. All this was spoken of *Dauid* aboute foure hundred yeeres after *Dauid* was dead, which proueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the sonne of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iudab*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Ieremy* did) the Messias is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will saue my flocke, nei-* *Ezech. 34. 31*  
*ther shal they any longer be left to the spoile: I wil set ouer them* *&c.*  
*a shepheard, and he shall feed them, euen Dauid my seruant, hee shall feed them, and he shall be their shepheard, and I will be their God, and my seruant Dauid shall be their Prince.* In which words, not only we that are Christians, but the latter Iewes also themselves doe confesse in the Thalmud, that their Messias is called *Dauid*, for that hee was to descend of his seed.

Now then let vs see whether Iesus Christ our Lord did come of the seed of *Dauid*, as was foretold the Messias should. It is plaine that he did, for neuer any man doubted or denied but that Iesus was directly of the tribe of *Iudab*, and descended lineally by his mother of the onely house of *Dauid* (as was foretold hee should:) which is confirmed most cleerly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins *Luk. 3. Maith. 1.*  
 whole descent from *Dauid* and *Ioseph*, that was of the same tribe and kindred with her: for according to the law of the Iewes, they vsed to marry in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, do thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Secondly, it is confirmed by their repairing vnto Beth-

**24. 1. 2. 3. 4. 5.** Bethleem (when commandement was given by *Augustus Caesar*, that every one should repaire to the head Cite of their Tribe and familie, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of *ſ* lineage of *Dauid*, in as much as Bethleem was the proper Cite onely of them that were of the house and lineage of *Dauid*, for that King *Dauid* was borne therein.

Thirdly, it may appeare by this, for that the Jewes who sought out all exceptions they could against him, yet neuer excepted this, nor allaged against him, that he was not of the house of *Juda*, nor of the house of *Dauid*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easily haue conuincd our *Iesus* not to bee the true *Messias*. But it appeareth they neuer doubted of this, Yea, I adde further, that it remaineth registred in the Jewes *Talmud* it selfe, that *Iesus* of *Nazareth* crucified was of the blood royal, from *Zorobabel* of the house of *Dauid*. Where with agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Iesus Christ was borne of the seed of Dauid according vnto the flesh, though he were also the Sonne of God in power, according to the spirit of sanctification.*

15. That the mother of *Iesus* was a *Virgin*, is plentifully testified by the *Euangelists*; and that so the *Messias* mother should be, the Scriptures of the Jewes do sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Achaz* (and so it is indeed) that a *Virgin* should conceive and bring forth a *Sonne*, and they should call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some latter Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for young women, to conceive and beare children: wherefore the *Septuagints* doe rightly translate the word *Parthenos*, which properly and fully signifieth a *Virgin*, and so did also the elder Jewes vnderstand it, as *Rabbi Simon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Jewes) vpon these words of the *Psalme*; *Truth shall bud forth*

*Thal. tract.  
Sanh. cap.  
Higmar.  
Rom. 1. 3. 4.*

*Rab. Sim.  
Ben. Iohai, in  
cap. 2. Gen.*

tribe of the earth, saith, that it is not said, *Truth shall bee in-  
ferred of the earth*, but *Truth shall bud forth*; to signifie  
thereby, that the Messias (who is meant by the word *Truth*)  
shall not bee begotten as other men in carnall copulation:  
he also citeth *Rabbi Borechini* to bee of the same opinion:  
and finally, *Rabbi Hacadosch* proueth by art Cabalisticall  
out of many places of Scripture, not onely that the mother  
of the Messias shall bee a Virgin, but also that her name  
shall be *Mary*. Like as also the same *Rabbi Hacadosch* pro-  
ueth by the same art out of many texts of Scripture, that the  
Messias name at his comming shall be *Iesw*. And that the  
mother of the Messias should bee a Virgin, may further ap-  
peare in the prophecie of *Jeremie*, where God saith, *I will  
make a new thing upon earth, A woman shall inuiron or in-  
close a man*: which were no new thing, but vsuall and won-  
dered, except it be vnderstood of a Virgin that should beare a  
child.

*Rab. Mos.  
Haddif 31.  
Psal. 114.*

*Rab. Mos.  
Had in Gen. 23.  
Rab. Hacad. ad.  
quest. 3. in Esay  
cap. 9.*

*Rab. Hacad. in  
Esay 9. 11.*

*1er. 31. 22.*

*Esay 7. 14.*

*Esay 9. 6.*

*Esay 4. 4.*

*1er. 23. 6. &  
31. 26.*

*Psal. 117.*

6 Now because Christ Iesus by the wonderfull workes  
and surpassing miracles which hee did, being such as no  
man could doe (if hee had been but a bare man) as also by  
his heavenly doctrine, words, and deeds did declare him-  
selfe to be the Sonne of God, sent from the bosome of his  
Father, let vs also see as we haue found the Messias to bee  
man, so search whether he ought not to bee God also. The  
sacred scriptures of the Iewes giue answer, that hee ought  
to be God also, and so to bee both God and man. Which  
thing is signified by the Prophet *Esay*, when he saith: *They  
shall call his name Emmanuel, which is by interpretation, God  
with vs*. Againe the same *Esay* testifieth, that they shall call  
his name *wonderfull, counsellor, the mighty God, the everla-  
sting Father, the Prince of peace*. Againe, by *Esay* hee is cal-  
led *the issue of the Lord, and also the fruit of the earth, to sig-  
nifie him to be both the Sonne of God, and the Sonne of man*.  
And *Jeremie* the Prophet doth testifie of him, that he shall  
be called *the righteous God, or God our righteousness*. And  
God himselfe saith of him, *Thou art my Sonne, this day haue  
I begotten thee*. And *Dauid* proueth him plainly to bee the  
Sonne of God: for though he knew he should come of his

Psal. 110. 1.

seed as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said vnto my Lord, sit thou at my right hand untill I make thine enemies thy foot-stool.* Such *Dauid* calleth him his Lord, it is manifest that he taketh him not only to be man, but God also, euen the sonne of God, the second person in the Trinitie. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

Dan. 3. 44.  
Mich. 4. 5.  
Psal. 2.

7 Yet because the Iewes do looke for the Messias to be a terrestriall King which should raigne in Iewrie, and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath been rainging in Iewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him the eternall King. *Micheas* saith, *hee shall raigne for ever*: which cannot be supposed of an earthly kingdome. Again, *Aske of mee* (saith God to his Sonne, the Messias) *and I will giue vnto thee the hea- then for thine inheritance, and the vttermoſt parts of the world for thy possession.* Which words doe shew, that the Messias should be an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Again it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation, hee shall raigne from Sea to Sea vnto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seede) all nations of the earth should bee blessed: how then should hee ouerthrow any nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the prophetic of *Esay*, the commission of God his Father vnto him is thus set downe: *It is too little that thou be vnto mee a ser-*

Psal. 72.

Gen. 18.

Isay 45. 6.

not to raise up the tribes of Jacob, and to convert unto mee the  
preferred of Israel: Behold I have appointed thee also to bee a  
light unto the Gentiles, that thou be my salvation unto the vi-  
most parts of the earth. Euery where almost it is testified,  
that the Gentiles should haue euery way as much interest  
in the Messias as the Iewes, and should be as beneficiall vn-  
to them. The Messias therefore, though he bee tearmed a  
King, and is so indeed, yet is to be supposed a spirituall and  
eternall King (as the Prophets declare him) for it is too  
childish and fond to imagine him to be an earthly King,  
which should raigne onely in Iudea, and bee a great and  
mighty terrestriall conqueror. Doth not *Zacharie* (astou-  
ching his state in this world) shew, that hee should come  
poorely, riding vpon an Ass? Doth not *Esay* say, that in this  
world he should be a man despised, abiect, and of no repu-  
tation? Doth not *Daniel* expressly say, that he should come  
to be slaine, that with his sacrifice he might take away sin,  
and cease all other sacrifices? Doth not *Zacharie* say, that  
they should looke vpon him after they had pierced or cru-  
cified him? And doth not the Prophet *Esay* say of him, that  
he gaue his soule an offering for sinne, and that hee should  
be lead as a sheepe to the slaughter, and as a Lambe dumbe  
before his shearer, so opened not hee his mouth? Where  
then is his pompe, when he was to be poore? Where was  
his earthly honor, when he was to be abiect and of no repu-  
tation? Where was his worldly conquest, when he was  
himselfe to be slaine? Where should his fleshly resistance be,  
when he was not so much as to offer it, yea when his ene-  
mies were to leade him to death as the sheepe to the slaugh-  
ter, and as a lambe dumbe before his shearer, not opening  
his mouth to saue himselfe? Yea, how should the Iewes  
thinke (if they would throughly consider) that the Messias  
should be such a one as they dreame of, when they were  
the men that should pursue him to death, and whom they  
should looke vpon when they had pierced him?

These things which haue bene spoken (though in very  
brieffe and plaine sort) are, I trust, sufficient to conuince the  
Iewes, that our Lord and Sauour Iesus Christ is that seede

*Zachar. 9.*

*Esay 53.*

*Dan. 9.*

*Zach. 12.*

*Esay 53.*



Christ the  
true Messiah:  
ergo, Christian  
religion the  
true religion.

of the woman which should breake the Serpents head, which deceived Adam and Eve our first parents; and hein whom all the Nations of the earth should be blessed, and is in al points the very true, certaine, and vndoubted Messias, which was fore-promised and fore-told by their Prophets for all things which were foretold of the Messias, doe fully, fully, and only agree to him, & to no other. And therefore I conclude against them, that the Christian religion (which wee profess, and which wee hold deriued to vs from that Christ the true Messias, the author thereof) is the only true religion which is acceptable to God.

### CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.



That there is a God; the Heathen haue euermore confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the heathen Philosophers haue acknowledged: for howsoever they dissembled at some times, and applied themselves out-

The Heathen  
confessed one  
God.

Plato epist. 13.  
ad Dionys.

Plotin. Ennea

1. lib. 8. l. 1. &

En. 6. lib. 4. cap.

12. 3. 4.

Porph. lib. 2. de

Abst. & lib. de

occa. cap. 1.

Procl. in Theo-

log. Platon &

lib. de Anima

& dem. 1. 31.

4255.

wardly to the error of the vulgar sort, in naming of gods, yet surely they neuer speake of mo then of one God. Which thing may appeare by Plato in an Epistle which he writeth vnto Dionysius King of Sicily, wherein he giueth him a sign when he spake in iest, and when in earnest: *Hinc discetis scribam ego serio necne; cum serio, or do ser. epistolam ab vno Deo: cum secui, a pluribus.* Herby (saith he) shall you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God; & when I write not in earnest, I do begin my letter in the name of many Gods. And three of the most learned that ever professed the Platonick sect, Plotinus, Porphyrius, & Proclus, do al testifie & proue in diuers parts of their works (being themselves but heathens) that both themselves, & their master Plato, neuer beleued indeed but one God.

Aristotle



*Aristotle* that infused *Plato*, and began the sect of the Peripateticks, though he were a man so much giuen to the search of nature, as that sometime he seemed to forget God the author of nature; yet in his old age, when he wrote the booke of the world, he resolueth the matter more cleerely, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was inuented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolish sort of heathens did imagine of Gods as of earthly Princes: for they saw that euesy earthly Prince had a great many men Ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence; and high honor; and therefore they thought likewise, that the great and high God could not be sufficiently conceiued of, except it were supposed that hee had a great number of inferior gods waiting and attending vpon him; in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisius*, two principall Peripateticks, do confirme at large.

*Arist. lib. de mundo.*

*Theoph. in Metaph. Alex. Aphro. lib. de provid.*

*Zeno*, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that either one God; or no God. Which opinion of One God, is auerred euerie where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick seueritie. And before them by *Epicurus*, a man of a singular account in that sect, whose words were esteemed Oracles; *Dicendum autem unum, unum esse Deum, omnia rerum, omniumque providere*: Before all things (saith he) wee must affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

As for the Academicks, although their wage was to doubt and dispute euery thing; as *Cicero* seemeth to doe in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoicks, who beleeued one God. And as for *Socrates*, who was the Father and founder of the Academicke sect, (and who was iudged by the Oracle of

*Apollo.*

*Cicero lib. de natura Deor. Apuleius Aleg. Laert. in vita Socrat.*

*Apollo* to be the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of Gods among the Gentiles,

*Vide apud  
Plutarch. de  
placit. Philos.  
Trismeg. in pe-  
man. & in  
Asclep.*

*Trism. in pe-  
man. cap. 2. 3. 4.  
& c. in As-  
clep. c. 2. 6. & c.*

*Cicero, his  
opinion con-  
cerning the  
gods of the  
Painims.*

*Perseus, his  
opinion.  
Herod. lib. 2.*

All these foure sects of Philosophers then (who in their time bate the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the daies before these sects began, that is, to *Pythagoras*, and *Archylas*, *Tarentinus*, and before them againe to *Mersurinus Trismegistus*, that was the first parent of Philosophie to the Egyptians, wee shall find them so plaine and resolute herein, as none can bee more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities about others) with their title of gods, but yet they beleued not that those men were gods: yea, they knew them to bee no other then mortall men, which thing *Trismegistus* sheweth, when hee saith;

*Deos non naturaratione, sed honoris causa nominamus.* We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (saith he) *and common customs, haue now receined to lift vp to heauen by fame and good will, such men as for their good turnes are accounted excellent: and hereof it cometh, that Hercules, Castor, and Pollux, Esculapius, and Liber, (which were but men) are now reckoned for gods.* *Perseus* likewise, *Zenos* scholler, testifieth the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first then mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died; because the memorie of them should not die with them, but remaine as presidents to follow, or as persons to be admired at: those that were liuing, could not bee con-

ment to honour them with the title of gods and goddesses, but also would needes have their pictures or Images drawne, and set vp somewhere for posteritie to behold. Hereof it came, that they after a while beganne (as mans naturall corrupt inclination is too prone that way) to giue honour, and to doe reuerence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunitie (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars) which were dedicated to those men) and vnder the names of those men, made a way to haue himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalmes witnesseeth; *That the Gentiles sacrificed their sons and daughters vnto diuels.* And which Paul *Psalmes* saith, that *whatsoeuer the Gentiles offer, they offer vnto diuels,* 1. Cor. 10. 10. and not to God. For the diuels being entred into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, vnder the names of those men they would yeelde forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles, and with such sleights those deuellish spirits bewitched the world, & deceived them. Of which their Oracles more shall bee spoken hereafter. But here first I make this argument against them.

*They which (howsoeuer ignorantly) worship diuels, are farre from the true Religion: this is plaine.*

*But the Gentiles worshipped diuels: Ergo, &c.*

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselves to be thereby appeased, wherein God is

*Polyd. de In-  
uen lib. 5.  
cap. 8.*

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island *Salamis*, a man was sacrificed to *Agraula*. To *Dionodes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tenetus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posteritie to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesmus* and *Tentates*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Iuna*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends. The people called *Curetz* sacrificed children vnto *Saturne*. At *Loadicea* a virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germans: yea, the Romans themselves did the like sacrifice, as namely, to *Saturne* in *Italic*, a man was sacrificed at the Altar: and not onely so, but hee was also to be cast downe from a bridge into the riuer *Tyber*. *Dionysius Halicarnassens* writeth, that *Iupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon *Italy*. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them, and therfore to appease them, sacrificed vnto them two hundred of the Noble mens Sons at a time. O monstrous crueltie! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed vnto) were meere diuels, considering that such monstrous, vnkind, and

*Dionys. Halic-  
arn. 1. Antig.*

unnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Again, these gods of the Gentiles were not onely well pleased with the sacrifices of the bloud of men, but also well liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of *Saturne* was most devoutly worshipped, whose Priest *Tynannus* by name, brought certaine Matrons of the Citie, which hee had selected out vnto that Image, or Idol, as being sent for by their god, and there whē the lights were put out, had to do with them in the name of that their god. Also among the *Nasamonites* it was the custome that the Bride the first night after her marriage should lie with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleannesse, must needs be diuels: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach them.

*Polyd. de Inuent. lib. 5. cap. 3.*

Another argument to proue that the gods of the Gentiles were diuels, is this: because the Oracles which they gaue forth in matters meerely contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuel. This falshood & deceitfulnesse of their Oracles, *Porphyr* himselfe, the great patron of Paganisme, testifieth in a speciall booke of the answers of the gods, wherein he professeth that hee hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof in consideration of which euent, hee setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend upon mans Will, they haue but coniectures, onely in that by their subtiltie and elucubrations they prevent vs: but yet they oftentimes lie, and de-*

*Porphyr. lib. de respons. & oracul.*

*Oenomans' de  
falsitate oracu-  
lorum, & de  
artificibus  
malefic.*

reine vs in both kindes, for that as naturall things are variable, so mans will is much more vntable. Thus farre Porphyrie, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomans*, who for that hee had been much delighted with Oracles, and more deceiued, wrote also a special booke in the end of their falshoods and lies; and yet sheweth, that in many things wherein they were deceiued, it was not easie to conuince them of open falshood, for that (cunningly) they would inuolue their answers (of purpose) with such obscurities, æquiuocations, amphibologies, and doubtfulnesse, as that alwaies they would leaue themselves a corner wherein to saue their credits. As for example, when *Cræsus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he should make war against the Persians, & thereby obtaine their Empire; the Oracle gaue answer thus: *If Cræsus without feare shall passe ouer Halys*, (which was a riuer that lay betweene him and Persia) *hee shall bring to confusion a great and rich Kingdome*. Vpon which words *Cræsus* passed ouer his army, in hope to get Persia, but hee lost Lydia his owne kingdome, and so was deceiued by that vncertaine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrrhus* King of Epirus, demāding whether he should prosper in the war against the Romans, for it was deliuered in these words; *Ai te Æacida Romanos vincere posse*: I say that the son of *Æacus* the Romans may ouercome. Vpon which Oracle, *Pyrrhus* the sonne of *Æacus* thinking to be the cōqueror, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceiued, that trusted them: but I neede not recite them, for (as it appeareth) the Oracles and answers which their wicked spirits gaue foorth in matters future and meerey contingent, were such as might bee taken and construed two waies, and therefore their worshippers (if they had beene wise to haue noted their cunning and deceitfull answers, containing no certaintie at all) they had beene as good neuer to come at them to inquire of any  
mat.

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as vnresolved as they were at first, and so depart home as wise as they came, or rather more fooles then when they went. But what might be the reason why these diuels or diuellish spirits, gaue no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest, for no doubt they would if they could, that so their credit might haue been the more. But it was a thing not in their power, but onely reserued vnto God, to know and foretell certainly the things that are to come: for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power in these words: *Declare vnto vs (saith he) what shall ensue hereafter, and thereby wee shall know that yee are gods indeed.* Which *Esay 4.23.* sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these diuellish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come; out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euerlasting credit in all the world. But now the falshood and vncertainty and deceitfulnesse of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them (as euen the Heathen themselves haue testified.)

Hauiug thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false lying, and deceitfull religion, hauiug in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prooue against them the truth of the Christian religion, which wee professe. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirits themselves, who haue giuen testimonie thereof, euen to  
C their



Suidas in Thul-  
is, & Porphyr.  
& Plut. de ora-  
culis.

Suidas in vita  
Augusti.  
Niceph. lib. x.  
bist. cap. 17.

their owne worshippers, especially when the time of Christ his appearing in the world (who should bee the light of the Gentiles) drew neere and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true religion, and of God: to whom he answered thus in Greeke: *O thou unhappie Priest, why dost thou aske me of God, that is the Father of all things, and of this most renowned Kings deare and only Sonne, and of the Spirit that containeth all? &c. Alas that spirit will enforce mee shortly to leane this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, euen about the very time that Christ was readie to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of *Apollo* who should raigne after him, and what should become of things when hee was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to bee instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew child that ruleth ouer the blessed gods, commandeth mee to leane this habitation, and out of hand to get me to hell. But yet doe thou depart in silence from our altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations: and therefore the Religion of this powerfull Iesus (whereof hee is the author) must needs, euen by the acknowledgement of the Diuels themselves (whom he doth command) be the true religion.

3 Another argument of the Diuinitie and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to bee found. And so it was foretold by the Prophets, that Christ (when he came)

*Assemmab*



*Attenuabit omnes Deus terra.* shall weare out all the gods of *Soph. 2.* the earth. The truth whereof, all the world doth now see cleerely to be certaine and vndoubted by the event.

The Oracles and answeres of these gods, euen in *Cicerones* time (as *Cicero* himselfe witnesseth, who liued somewhat *Cicero lib. de* before the comming of Christ) began to cease: and at last *diuin. 2.* by little and little they ceased altogether, and were viterlie extinct. It is reported that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) al the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracle of *Apollo*, and all other Oracles became dumbe. Wherefore *Iuuenal* saith, *Cessant oracula Delphis*, that is, The Oracles *Iuuenal.* cease at Delphos. And another Poet saith:

*Excessere omnes adytis, arisque relictis.*

*Lucan.*

*Dij, quibus imperium hoc statuerat, &c.* that is: All the gods whereby this Empire stood, haue departed from their Temples, and left their Altars and place of their habitation.

*Plutarch* affirmeth the like, & is much busied to search out *Plutarch. de* the cause and reason of the ceasing of their Oracles, who *defectu oraculorum.* being a Heathen was much troubled herewith, guessing at the matter, & vainely deuising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But

*Porphyrie* (euen that great patron of Paganisme, and enemie of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the comming of Iesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words bee these: *Nunc vero mirantur (inquit) si tam multis annos cunctis peste vexetur, cum & Aesculapius & alij dij longe absint ab ea: postea enim quam Iesus colitur, nihil utilitatis a dijs consequi possimus.* Now (saith he) they marueile why this citie is so many yeeres vexed with pestilence, whē as (indeed)

*Porphyr. aduers. rel. Christ.*

*Aesculapius* and other gods be far gone and departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering then that Iesus (the author of the Christian Religion) hath silenced & viterly destroyed

stroyed the gods of the Gentiles (as histories and the visible euent shew) his religion must needs be the only true religion.

4. What should I say more? even the Gentiles themselves, the most ancient, and the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Iew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that hee was fore-told, and not altogether vnknowne or vheard of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Iewes, to stie them vp to expect his coming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that liued together: name, *Abraham*, (who descending from *Heber*, was the father or beginner of the Hebrewes, who were afterwards called the Iewes) and with him *Iob*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinctions sake) Heathens or Gentiles. *Iob* (wee know) testifieth of Christ, calling him the Redeemer, and was most assured to see him one day with his owne eies, and none other for him, although wormes should destroy that bodie of his (as hee himselfe testifieth,) *Zoroastres* liuing thus in *Abrahams* time also, might (by account of Scriptures) see or speake with

*Euseb. in Chron.*

*Iob* 19. 25.

26. 17.

*Clem. Alex. lib. 1*  
*Strom. & Orig.*  
*lib. 6. contra*  
*Celsum. &*  
*Procl. lib. 2. &*  
*Parm. Plat.*  
*Herm. in P.*  
*erman. cap. 1. &*  
*deinceps.*

*Noe*: for *Abraham* was borne 60. yeeres before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whom he calleth *Secundam mentem*, the second mind: but much more is to be seene in the writings of *Hermes Trismegistus*, (who receiued his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinitie: whom *Hermes* calleth *The first begotten Sonne of God*: his only Sonne: his deare, eternall, immutable, and incorruptible Sonne, whose sacred name is ineffable: So are his words. And after him againe amongst the Grecians,

by all

20

were

were *Pythagoras*, and others, that vttered the like  
speeches of the Sonne of God, as also did the Platonists,  
whose words and sentences were too long to repeate.

Moreover, the Gentiles must remember, that they had  
also some Prophets among them: for *Balaam* was a Pro-  
phet among the Gentiles, and a Gentile, and hee is such a  
one as testified of Christ, and of the Starre that should ap-  
peare at his birth, by meanes of whose prophetic (it should  
seeme) the wise men in the East seeing that Starre, were as-  
sured that Christ was borne, and therefore came a long iour-  
nie to Iudea to see him (as one Gospell sheweth.) The same  
Starre is mentioned by diuers Heathen writers, as by *Plinie* *Plin. lib. 2.*  
vnder the name of a Comet (for so they tearme all extraor-  
dinarie Starres) which appeared in the latter daies of *Au-*  
*gustus Caesar*, and was farre different from al other that euer  
appeared. And *Plinie* saith of it: *Is cometa unus toto orbe co-*  
*lunt*: That onely Comet is worshipped throughour all the  
world. *Calcidius* a Platonike doth say, that the Caldean  
Astronomers did gather by contemplation of this Starre,  
that some God descended from heauen to the benefit of  
mankind.

The Gentiles also had certaine women called *Sibylle*,  
which were Prophetesses, who being endued with a cer-  
taine spirit of prophetic, vttered most wonderfull particu-  
larities of Christ to come: one of them beginning her  
Greeke meeter in these very words: *Know thy God, which*  
*is the Sonne of God*. Another of them maketh a whole dis-  
course in Greeke verse called *Acrostichi*, expresse affir-  
ming therein, that Christ Iesus (by name) should be the Sa-  
uour, and that hee was the Sonne of God, and expresse  
saying that hee should bee incarnate of a Virgin, that hee  
should suffer death for our finnes, and that hee should bee  
crucified, that he should rise againe and be exalted into the  
glorious heauens, and from thence (at the time appoin-  
ted) and at the day of the resurrection of all flesh, come a-  
gain to the last iudgement. Of these *Sibyls* there were ten in  
number; and talking of his first comming into the world,  
they also say, that *Rutilans eum sydus monstrabit*: A blazing  
starre

Starre shall declare him. These *Sibyls* speake so plainly of Christ Iesus, as the Prophets among the Iews did, yea more plainly, and as plainly as may bee, and in manner as fullie as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (whereof Iesus Christ is the author, of whom they abundantly testifie.) Now, lest it might bee thought by some suspicious heads, that Christians haue deuised and inuented these things, as also that it may yet more fully appeare, that Christ before his coming was notified ouer the world, by meanes of those verses of the *Sibyls*: it must bee remembered, that *Marcus Varro* a learned Roman (who liued almost an hundred yeeres before Christ) maketh mention at large of the *Sibyls*, (who in number, bee sayth, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memorie of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sibyls* were gathered by the Romans, from all parts of the world, where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll. *Sibylla Eritrea*, who made the former Acrosticke verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she liued about fixe hundred yeeres after the flood of *Noe*: and her countryman *Apollodorus*, *Eritreus* and *Varro* doe report that she liued before the warre of Troy, and prophesied to the Grecians that went to that warre, that Troy should be destroyed; (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then fortie yeeres before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrosticke verses of *Sibylla*, lib. 2. de *Divinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour Christ was borne) had such speciall regard of the sayings of the *Sibyls*, that he laid them vp in more straiter order then before, vnder the Altar of *Apollo*, in the hill

*Varro lib. de  
reb. diuin. ad  
C. Scaevola.  
Pont. Max.*

*Fenest. cap. de  
15. viris.*

See the Ora-  
tion of *Cicero*.  
in *Euseb. lib. 4.  
cap. 2. de vita  
Const.*

*Euseb. lib. 2. de  
diuinat. Suetor.  
Trans. cap. 3.  
de vita.*

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sibyls*, who gaue full testimony of our Sauour Iesus Christ (by name): and therefore if the Gentiles will beleue them (who were their owne Prophets, and highly reuerenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolomy* King of Egypt, which had the famous Librarie, was studiously inquisitiue to search out the originall of all Nations and religions, and hee found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted history of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seuentie men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accesse into the Iewish countrie, or by the accesse of the Iewes into their Countrie: as namely, by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus; Sith the Prophets of both Iewes and Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and euident testimony of Iesus Christ, the sonne of God, that therefore his religion is the onlie true religion, and all other to be reiected and detested.

§ That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth: but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) *Ergo*, the Christian religion is that which must needs bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

Tertul. contra  
Prax.

*munus, quod posterius adulterinum est: That is true, whatsoever is first; and that is adulterate which is not the first.* That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, ynder the name of the seede of the woman, that should breake the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

*Jacob* foretold of him, calling him *Shilo*. and that hee should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that hee should be the Prophet, whose voice all should heare and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records of the world, I conclude, that his religion (whereof he is the author) is the onely true religion.

The antiquitie of the Hebrew historie to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to proue it: onely this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*. and by him deliuered to the Iewes and that the Iewes taught them to the Phenicians, and that lastly, the Grecians receiued them of the Phenicians: and therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolemy* also King of Egypt did find and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweete harmonie, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little believe

*Euseb. lib. 10.  
de prepar.  
Evang.*

(although the history doe sufficiently give credit to it selfe) yet for better setting of their mindes in this behalse, I will briefly shew, that even the heathen Historiographers and writers doe confirme the same, that so the credence and reverence due unto *Moses*, may be reserved, and wicked tongues that barke against him may be stopped. The very heathen and prophane writers themselves that speake of *Moses*, speake of him most reverentlie, in so much, that *Trebellius* *Treb. Pol. in Polio* speaking of *Moses*: *Solum Dei familiarem vocat*: *Claud.* Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can *Tacit. Annual. lib. xi.* against the religion of the Iewes, yet cannot discredit *Moses* his history, but is inforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores sent into the land of Egypt, which were noisome both to men and beasts, the King of Egypt then tooke order, that the people of the Hebrews should go out of his land, and depart whither they should bee directed. *Præcipius* also mentioneth *Iosuah*, the sunne of *Nun*, *Moses* successor, and saith, that the people of Phenicia, for feare of *Iosuah* and of the Israelites, left their owne Country, and departed into Africke: hee mentioneth likewise the Iebusites, Gergesites, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone, wherein the law of God was written, and wisheth moreover, all such as bee studious of vertue, to learne out of his verses divine knowledge: *Whereby* (saith hee) *they shall understand and know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seene with humane eies, but is perceived onely by the mind: which doth no hurt to mortall men, in so much as hee is the causer and procurer of all good things.* Furthermore hee addeth, *that no mortall man hath seene God as any time, except onely a certaine most godly old man that came of the Chaldeans* (viz. *Moses*.) At last hee concludeth with this saying: *That he had learned these things out of the monuments which God in times past had deliuered in two Tables of stone.*



*stone.* *Linus* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things, the other, *Septimum lucem fuisse sanctam & praevalgidam*: That the seventh day was most holie and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is, *rudis indigestaque moles*, a rude and vnfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, wee see, of the creation of the world, (which is the great marvell of maruels) affirming in a manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created heaven and earth, and all therein in seven daies, and that the seventh day was holy vnto the Lord. And this truth of *Moses* historie concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which wee call the flood of *Noe*, not onely *Ouid* testifieth in his *Metamorphosis*, but also diuers ancient heathen writers, namely *Berosus*, *Caldanus*, *Ieronymus Egyptius*, *Nicolaus Damascenus*, *Abdennus*, and others (according as both *Iosephus* and *Eusebius* doe proue.)

*Vide Plur. de placit. Philos.*

*Ios. lib. de antiq. Jud. Euseb. lib. 9. de prep. Euang.*

*Euseb. lib. 9. de prep. c. 4.*

Concerning the Tower of Babylon, and confusion of tongues there; which *Moses* recordeth *Genesis* testimony is giuen by *Abdennus*, that liued about King *Alexanders* time, and by *Sibylla*, and by the words of *Hesiodus*, concerning the land of *Sennar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one (as all men are of one Father) would still haue retained the same language, which wee see, was seene long, not to be in the world: the difference of languages in the world, is a prooofe of that confusion of tongues.

Of the long life of the first Patriarks, not onely the fore-named *Berosus*, *Caldesi*, *Jeronymus*, *Egyptius*, *Nicolaus Damascenus*, *Abdyenus*, but also *Manethus*, that gathered the historie of the Egyptians, *Molus Heltraus* that wrote the Acts of the Phenicians, *Hesiodus*, *Hecataeus*, *Abdericus Helandus*, *Eusebius*, and *Ephorus* doe testifie, that these first inhabitants of the world did liue so long. And they alleage the reason thereof to bee for the multiplication of people, and for the bringing of all sciences to perfection, especially Astronomy and Astrology, which (as they write) could not bee brought to any sufficient perfection by any one man that had liued lesse then sixe hundred yeeres, in which space the great yeere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleaged some hea-  
then writers before, as *Berosus*, *Hecataeus*, and *Nicolaus* *Alex Polyhist.*  
*Damascenus*: but of all others, *Polyhistor* alleageth *Eupole-* *lib. de Iudaica*  
*mus* most at large of *Abrahams* being in Egypt, of his fight *historia.*  
and victorie in the behalfe of *Lot*, of his entertainment by  
King *Melchisedech*, of his wife and sister *Sara*, and of other  
his doings, especially of the sacrifice of his sonne *Isaac*. To  
whom agreeth *Melo*, in his books written against the Jews,  
and *Artabanus*, of the strange lake wherinto *Sodom* and  
*Gomorrah* were turned, by their destruction, called *Mare*  
*mortuum*, the dead Sea, where nothing can liue; both *Galen*, *Ca'en. de simpli.*  
*Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie, and shew *Paus. in Elia.*  
the particular wonders thereof. *Sol'n. in Poly-*  
*hist.*  
*Tacit. lib. vi.*

From *Abraham* downe to *Moses*, writeth very particu-  
larlie the said *Alexander Polyhistor*, albeit hee mingleth  
sometime certaine fables: whereby appeareth, that hee  
tooke not his storie wholly out of the Bible. And he allea-  
geath one *Leodemus*, who (as hee saith) liued with *Moses*,  
and wrote the selfesame things as *Moses* did: and with  
these also doe concurre *Theodorus*, a most ancient Poet, *Ar-*  
*tabanus*, and *Philon*, Gentiles. And therefore it is manifest that  
*Moses* history (as also al the rest of the sacred and canonicall  
Scriptures) is no fable or feined matter (as the diuell would  
make vs beleeeue) but a true, certaine, and most yndoubted  
history.

historic in all points. All which matters be sufficiently and substantially shewed also euen by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, doe sufficiently giue credit vnto him: of whom and of whose acts doe beare witnesse, not onely the forenamed (especially *Ariabannus* in his booke of the Iewes) but many other also (especially *Eusebius*) out of whom *Polybistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in *Egypt*. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is *Appion* in his fourth booke against the Iewes, and *Porphyrie* in his fourth booke against the Christians doe confesse. And *Porphyrie* adioyneth more for prooffe thereof, namely, that hee found the same things confirmed by the storie of one *Saccontabona* Gentile, who liued (as hee saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of *Egypt* either doe the like, or at leastwise deliuer themselves from those plagues that were in *Egypt*, (especially since their studie was in Art Magicke from their infancie?) yea; why did they cry out, *The finger of God is here*, when they could not doe as hee did? Or let them answer why *Pharaoh* King of *Egypt* did speake to *Moses* and *Aaron*, saying: *Pray yee vnto the Lord, that hee may take away the frogges from me and from my people*. His great Magicians be like could not doe it, yea hee signifieth in that speech, that none can doe it but God, yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of *Israel*.

Where did you euer heare of such works done by Art Magicke

*Appion lib. 4.  
contra Iudeos.  
Porph. lib. 4.  
aduersus Chri-  
stian.*

*Exod. 8. 18.*

*Exod. 8. 9. 10.  
11. &c.*

Magicke as *Moses* did? When hee diuided the great and mightie red Sea, that the people of *Israel* might go through the drie land? When the waters came together againe vpon *Pharaoh*, and all his hoste, and downed them, and all their glorie in the Sea? When hee called so many Quails vpon the sudder into the Campe, as sufficed to feede sixe hundred thousand men, beside weomen and children? When he made a verie Rocke by smiting it, to yeeld forth abundance of water, sufficient for the whole companie of *Israel*? When hee caused the ground to open and swallow downe aliue, three of the greatest of his Annie, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

Exod. 14.

Exod. 16.

Exod. 17.

Numb. 16.

Beside, what wondrous workes or mitacles soeuer *Moses* did, he alwaies acknowledged to come from God, reiecting vterly all glorie from himselfe, and attributing and yerding all the glorie vnto God. Again, in his writings hee doth not excuse nor conceale his owne sinne, nor the sin of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Leui* his Grandfather, nor of any other of his linage and kinred. Neither did hee once seeke or goe about (although hee were in place of power and authoritie to doe it to bring in any of his owne sonnes into the rule and government after his de cease, (although hee had many) but left the onely rule and government vnto a stranger, named *Iosuah*, as God com-

Deut. 31.

Gen. 49.

Numb. 12.

Deut. 14.

Deut. 31.

Numb. 17.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldlie spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as hee and his historie doe plentifullic testifie of Christ, which was to come, and should be heard in al that hee should say and teach; it remaineth that his religion which hee hath taught vnto the world, is the only true religion,

ligion, and all other religion (not grounded on the like antiquitie and truth) to be abandoned.

Luke 24:44.

John 5:35.

6 None can discredit *Moses*, nor the *Psalmes*, nor any of the *Prophets* amongst the *Iewes*, but they must withall discredit *Christ*: for *Christ* saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes*. Againe, hee sendeth such as would know of him whether hee were the true *Messias*, to the *Scriptures* of the *Iewes*, saying thus: *Search the Scriptures, for they are they that testifie of mee*. So that *Christ, Moses, the Psalmes, and the Prophets*, in a word, the whole *Canonicall Scriptures* of the *Iewes* doe goe arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwaies a prooffe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous *Iewes* bee so false in friendship, as that they will not (through vnbeleefe) take part with the *Christians*, yet the *Christians* bee more firme, and wil hold with the *Scriptures* of the *Iewes* to the death. Now if there were no more to proue the *Diuinitie* of *Christ*, but the great and wonderfull miracles which hee did (some whereof were such, as neuer any did before, nor could doe but *God onely*) it were sufficient to proue him to be the *Sonne of God*, and that he came from the bosome of his *Father*. The great and many miracles that hee did (being famous not onely in *Iudea*, but in all the *Romane Empire*, and so ouer all the world) are and were such as none of the *Heathen* dare doe, or can denie, but all acknowledge. And therefore I conclude, that the *Christian religion*, proceeding from so diuine a power, and from one whose workes and wonders are about all the world, is the most vndoubted true religion.

7 *Christ* did neuer any hurt on earth, but hee did marvellous much good, hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blind to see, and the deafe to heare: he stilled the raging of the winds and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out diuels, knew mens thoughts, and

and did such workes as no man could doe, except God were with him, yea; except himselfe were God. Moreouer, his life was such, as none was able to accuse him of any sinne, so pure and vnreproouable was hee. Again, the doctrine hee taught was farre from a worldly spirit, being most heavenly, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authoritie. Again, he alwaies pronounced that he sought not his owne glorie, (which deceiuers are wont to doe) but the glorie of his father; and as he spake, so it was indeed. The whole course of his life and death, resurrection, and ascension doth shew the same: For when the Iewes would haue made him an earthly King, hee would none of it; but conueied himselfe away, Iohn 6. 15. teaching his Ministers to doe the like: Luke 22. 25. 26: for hee proclaimed that his kingdome was not of this world, Iohn 18. 36. but that he came to do the will of his father.ouer and aboue all this, hee was the greatest Prophet that euer was; and foretold diuers things (as namelie, that he should bee crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holie Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall bee performed: for there was neuer any fraud within his lippes, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holie in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heavenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

Another argument I frame thus; That religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from God

God: *Ergo*, &c. That it proceedeth vndoubtedlie from God, I prooue thus: Either it must proceed from God; or from the Diuell, or from men: but it is too holy to proceed either from men or diuels, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eie, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannes or impuritie, and forbidding all iniquitie and wickednes, be it neuer so secret or close. Sith therefore it is so opposite and contrarie to mens affections, wherewith naturally they bee carried, and that it commandeth to be holy, euen as God is holie; it is manifest, that it can neither bee of mans deuising, nor of the diuels inuention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth only the glorie of God, is, and must needs bee the onely true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whoeuer glorieth, should glorie in the Lord, 1. Cor. 1. 30. 3. 1. Rom 4. 2. Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and apposed against it, doth demonstrate plentifullie and effectually, that the Christian Religion proceeded from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue been vtterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then redbent with all both furie and fraud, violence and vengeance, and



and with all their deuices which they could inuent to suppress it? Or what eloquence had his few Apostles to persuade the world, or any therein, to the receiuing and embracing of that Christian religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were taught and instructed by the spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which spirit they were enabled to speake all languages, and imboldened to preach his Gospell and religion, in such sort, and with such puissant and diuine wisdom, as none should be able to resist that spirit they spake by, howsoeuer their persons might be hindered, molested, vexed, and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being encountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had beene no better protected by God, then by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had been choked euen at the first vprising, & as it were in the cradle or infancie thereof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed, but was so mighty, as that the power of all the world, and of all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible arguments

Isaac Wornell  
his Book Aug 22 1702



that the Pharisees at Ierusalem called a Councell to find out the father of Iesus. They enioyned certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, *Iesus the Sonne of God, and of Mary the Virgin.* This proueth not onely that the mother of Iesus was a Virgin (which *Mahomet* truly held) but also that Iesus was the Son of God: (which *Mahomet* allowed not.) And indeed *Mahomet*s religion is a patched religion; mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet*s usurping, and of his sect, was thus: Many hundred yceres after Christ, namely in the yeere of our Lord 597. and in the raigne of *Maurianus* the Emperour, when as *Gregorius Magnus* was Bishoppe of Rome, this *Mahomet* was borne (being of the line of *Ismael* the sonne of *Abraham*, by *Agar* the bond woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents) in Mecha: a citie of Arabia: his parents deceased, and left him a verie young Orphan, who in short time by misadventure was taken captiue. This being once knownt vnto his kindred, one *Ademonaples* (saith *Volateran*) an Ismaelite, bearing him good will, for his fauour and forwardnes of wit, paid his ransom, and made him seruant and factor in all his merchandize.

Not long after, his master died without issue, and his seruant *Mahomet* matched with his mistresse, a widow of fiftie yceres of age, called *Eadigum*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being dead, hee had credit and substance, and his mistresse (afterwards his wife) of no lesse account, and so shortly after departing this life: hee succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yceres gaue him selfe secretly by perswasion

*Matham*  
*Palm.*  
*Moslem*  
*Chro. lib. 13.*  
*Chro. de Sara-*  
*cen. & Turc.*  
*Orig.*

*Volat. Geogr.*  
*lib. 12.*

*Paul. Diacon. ver.*  
*Rom. lib. 18.*

*Paul. Diacon.*  
*lib. 18.*

to bewitch the people, and other tenn yeeres after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, hee spent in subduing of countie. And lastly, nine yeeres hee openlie and manifestly enioyed as a deceiuer, a false prophet, and a king ouer those whom he had already infected throughout Arabia.

*Sabel. Aenead.  
8.lib.3.*

*Sabellius* writeth, that *Mahomet*s father was an Hea- then, and his mother an Iuniaellae, wherby it came to passe, that whilst his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dunsull child, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. Hee had the falling sicknes, which tooke him so extreemely, that hee grouelled along the ground, and sored piteously at his mouth. His wife being of great honour and substance, bewailed his hard hap in matching with a beggerly rascal, and a diseased creature: but hee (with his wilde companions) having taught a Dove to seede at his eare, wherein hee had put graines of orme, perswaded his wife to bee content, and that he was another maner of man then shee tooke him to be ynamely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angell *Gabriel* in the sonne of a Dove came to his eare, and revealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being herewith satisfied, shee began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Auentin.  
Annal.lib.3.*

This being once noysed, they flockt vnto him from all parts of Arabia. He being thoroughly instructed in Satans schoole, and well scene in Magicke, observed the present opportunitie. The Romans and Persians then warred together, *Mahomet* with his Arabians went, and first tooke part with the Romans, but afterwards serued them.

as he touch, and forsooke them, and thereby weakened that side. In a while after he espied the Persians goe to wracke; and hauing despised the Romans, hee setteth lesse by the Persians, and then setteth forth himselfe with might and maine, with his Captaines and Lieutenants (called Amirel) to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: hee preuailed wonderfully, and in short time after his decease (in the time of *Eubezzer* and *Haumer*, that successiueley reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the Citie of Bosra in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an evening sitting vp late in his palace, and hauing taken his fill of wine, wherein one of his companions had powred some poison, felt his wonted sicknesse approaching, and made haste forth, saying, he must needs depart to conserre with the Angell *Gabriel*; and goe aside, lest his glorious presence should be an occasion of their deaths: forth he went, and remembring that a soft place was best for his falling sicknesse, downe he fell vpon a dunghill, groueling along with great paine, foaming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noise of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that hee was not without sundry diseases, which intemperate diet brought him: namely, the plurisie, and a kinde of Lechargie: for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteene daies; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sicknes, he commanded them that were about him, that when breath departed his body, they should not straightway bury him: for he said, that within three daies he would ascend into heauen: but hereby appeared

*Zonaras  
Annal.  
Tom.3.*

*Antonin. chro.  
pari. 2. lib. 13.  
cap. 5.*

peared that he was a false Prophet, for they kept him a boue the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty daies, in great hope hee would rise and ascend according to promise; but they saw nothing, suuing that they felt an intollerable stinch, so that in great disdain (saith *Antoninus*) *Eum longe à domibus praececerunt*, they cast him farre from houses. But his companions (such as consulted with him, and concealed his falsehood and trecherie) remembring themselves, and iudging that the disdain of *Mahomet* would be their discredit, and his fall, their foile and shame, they fetch him againe, they chest him in an yron coffin, (saith *Sabellicus* and *Nauclerus*) they bring him vnto the famous Temple of Mecha (in which *Cirie* he was borne) with great solemnitie, as if hee had neuer been scared vpon the dunghill with swine: they conuey to the roose of the Temple mightie Loadstones, they lift vp the yron coffin, where the loadstones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on high.

Those that imbrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his own doctrine and profession, because he knew himselfe lineally descended of *Ismael* the sonne of *Agar* the bondwoman: therefore to auoid this reproch, hee bare the world in hand, that hee came of *Sara* the freewoman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* writeth, that the Grecians of spite are wont to call the Saracens, *Agarens*: for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while he liued, vsed the companie of Christians, Iewes, and Infidels: *Et ut popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might bee the more sauoured, hee borrowed something of euery Sect. Satan furnished him with three instruments, as helpes to bring his mischieuous intent about. The first was a Jew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second, one *Iohn* of Antioch: the third, one *Sergiu* a Monke, both

*Sabel. Ænead. 3. lib. 6.*

This was the report of old.  
*Anton. Chro. part. 2. cap. 5.*  
*Wolfgang. Drenchfleer. Chron. Nanel. Gen. 22.*  
*Sabel. Ænead. 3. lib. 6.*

*Sabel. Ænead. 3. lib. 6.*  
*Fascicul. Temp.*

both abominable heretikes. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these heretikes hee learned with the *Sabellians* *Sabel. Anead. 8* to denie the Trinitie, with the *Manichees* to establish two *lib. 6.* beginnings, with *Ennomius* to denie the equal power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaites* to allow many wiues, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the booke of his law termed) *Ant. Chro part. 2. li. 15. cap. 2.* to commend the humilitie of Christian Monkes and Priests: hee made him also deliuer the Saracens a Monkes coule, which they vse to this day. Also in *star Monachorum multas genu flexiones*, many duckings and crouchings like the Monkes. *Matthias à Michoua* addeth, that they vse *Matthias à Michoua de Ser. mat. Asian. lib. 1. lib. 7.* shauing: and this no doubt was the Monkes doctrine. They commend the blessed Virgin *Mary*, confesse God to bee the gouernour of all things, and that Iesus Christ was the *Laonic. de Turc. lib. 3.* Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who neuer knew man, and that hee was greater and worthier then man: they allow the miracles that Christ did, and the Gospell (so farre forth as it agreeth with the Alcoran) and *Moses* and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee *Sabel. Anead. 8 lib. 6.* called himselfe a Prophet, and that hee was sent of God to supply the imperfections of all lawes: hee forbad his followers all pictures and images in their Temples, he forbad the eating of swines flesh, hee commanded purifyings and washings, *ad similitudinem Iudeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Anoninus* writeth, in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that country people: and thus it pleased him to deuise a religion mixt of all these, to the end hee might haue of all religions some to build vp his kingdome. And indeede *Mahomet* tooke the aduantage of the time: for that time was a time of dissension among Princes, and of diuision amongst those which called themselues Christians.



itians. *Heraclius* the Emperour, and *Chosroes* King of Persia were at deadly enmitie, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their ringleader. The Church was troubled with diuers sects and heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednes, and suffered Nations to rise as a rodde or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoile. Now the vanitie and falsehood of this religion may be proued thus.

The vari-  
ety of the Turkes  
religion.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any propheticie that did allow of such a Prophet, or of the doctrine of such a one. And therefore hee commeth in his owne name, and so consequently not to be receiued.

*Matth. Paris*  
*hist. Ang. in*  
*Hen. 3.*

2 Secondly, hee did no miracle at his coming, and therefore no reason that any should beleue on him. Hee spake vnto the Saracens of himselfe: *Non sum miraculis aut indicijs ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practice.

*Flor. hist.*

3 Thirdly, it is manifest that *Mahomet* was a false prophet, because he said that within three daies after his death he should ascend into heauen; which was notoriously false, as before appeareth.

*Iacob. de Vo-*  
*rag. legend. 157.*  
*Laonic. de reb.*  
*Turc. lib 3.*

4 Fourthly, the religion of *Mahomet* is fleshlie, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these bee of nigh kinne) yea siue, marrying them virgins, & to take besides as many of them which they haue bought and taken captiues, as their abilitie will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garments of silke, with all sorts of colours, bracelets of gold and

*Ant. c. 100.*

and Amber, parlours and banquetting houses vpon floods  
and riuers, vessels of gold and siluer, Angels seruing them,  
bringing in gold, milke, siluer, wine, lodgings furnished  
cushions, pillowes, and down beds, most beautifull wo-  
men to accompanie them, maidens & virgins with twink-  
ling eyes, gardens and orchards with arbors, fountaines,  
springs, and all manner of pleasant fruit, riuers of milke, ho-  
nie, and spiced wine, all manner of sweete odors, perfumes,  
and fragrant scents: and to bee short, whatsoeuer the flesh  
shall desire to eate. Thus fleshly people haue a fleshly reli-  
gion, and a fleshly paradise to inhabite. But like Propher,  
like people, and like religion: for *Mahomet* himselfe was  
such a fleshly fellow, as that though modest eares are loath  
to heare, yet because the filthinesse of this Propher may  
not be concealed, I must vtter it: He committed buggerie  
with an Ass; *Bonsinius* writeth it. Again, hee committed  
adulterie with another mans wife, that vpon displeasure  
was from her husband: and when hee perciuied the mur-  
mure of the people, hee fained that hee had receiued a pa-  
per from heauen, wherein it was permitted him so to doe,  
to the end he might beget Prophets and worthie men. A-  
gaine, *Mahomet* (as *Calius* reporteth) had fortie wiues, and  
further hee gloried of himselfe, that it was giuen him from  
aboue to exceed ten men (saith *Cleonard*) fiftie men (saith  
*Antoninus*) in carnall lust and venerie. *Auicenna* one of  
*Mahomet*s owne sect, is himselfe brought in disliking of  
this Religion, for this reason: Because *Mahomet* (saith he)  
hath giuen vs a law, which sheweth the perfection of felicitie to  
consist in those things which concerne the bodie; whereas the  
wise and sages of old had a greater desire to expresse the feli-  
citie of the soule then of the bodie: as for the bodily felicitie,  
though it were granted them, yet they regarded not, neither  
esteemed it in comparison of the felicitie which the soule requi-  
reth. His paradise and doctrine is such, as there seemeth  
small difference betweene Epicurisme, Atheisme, and Ma-  
hometisme.

5 *Mahomet*s law is a tyrannicall law: for hee made it  
death to dispute of it, and if any man speake against it (saith  
he)

*Bonsia. lib. 8.*

*Decad.*

*Bernard. in Re-*

*far. part. 1.*

*Serm. 14.*

*Ant. Chro.*

*part. 2. tit. 13.*

*cap. 2.*

*Calius. Nichol.*

*Clen. 1. epist.*

*Anton. Chro.*

*part. 2. cap. 5.*

*Auicenna Met.*

*aphys.*

*Ant. Chro. part.*

*2. tit. 13. cap. 5.*

hee) *Proditorie occidatur*: Let him bee traiterously put to death. And againe, *Sive audientia occidatur*: Let him be put to death without comming to his answer. *Qua* *sanctissime* (saith *Sabellicus*) *palam fecit nihil synceri in ealegisse*; &c. By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the authour and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying, *He that slaieth his enemy, or is slaine of his enemy, let him enter and possesse Paradise*. He spake like a man with a carnall spirit, teaching reuenge to the vttermost, and promising paradise to such: but no prooffe of a diuine spirit appeareth in him.

6. As *Mahomet*s religion is defended by force of sword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by force of sword, so likewise by notable fraude, and was established through wiles, deceit, subtiltie, and lies. For first he hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feede at his care, was sometime an Angell, and sometime the holie Ghost. He had three companions all of a confederacie, to deuise and face out lies with him. When hee perceived that men gaue eare to him, hee fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

He made the Saracens beleue, that before God made the world, there was written in the throne of God, *There is no God, but the God of Mahomet*. When hee had framed his Alcoran, and bound it vp faire, he caused secretly a wilde Asse to bee taken, and the booke to bee bound about his neck,

*Sabel. Enead. 8.  
lib. 6.*

*Matth. Paris  
Hist. Ang. in  
Hen. 3.*

*Paul. Diac.  
rer. Rom. lib. 18*

*Zonaras An-  
nal. tom. 3.*

*Aul. Chro. part. 2.  
lib. 13. cap. 5.*

necke, and as he preached vnto the people, vpo a sudden he stood amazed, as if some great secrecie were reuealed to him from aboue, he brake out and told the people; *Behold, God hath sent you a law from heauen: goe to such a desert, there ye shall find an Asse, and a booke tied about his necke.* The people ranne in great haste, they found it so as he had said, they take the Asse, they bring the booke, they honour the Prophet. Touching diuorced and separated wiues, he told the Saracens he had receiued a paper from heauen. Hee vsed soothsaying and diuination, the which at Fessa, a Citie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he should be transformed into the form of a mighty Ram, full of locks & long fleeces of wooll: & that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that hee would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous country people: the foolerie, pride, and vanity of whose religion, I trust euery one doth sufficiently perceiue.

7 *Mahometers religion is no true religion, but a meere deuce of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of superstitious Iewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cercinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inuentions of their owne: and lastly. (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for he deliuered his minde of old vnto Israel, and hee is not changed, but continueth the same God still. Yee shall not (saith God) doe euery man what seemeth him good in his owne eyes; What soeuer I command you, take heede you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being coniured to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lies, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is

*Anicrus lib. 2.*

*cap. 12. Job.*

*Lea. lib. 2. cap.*

*23. Apbric.*

*Bernard. in Reg.*

*far. part 1.*

*serm. 10.*

*Deut. 12.*

*Fascicul. Tem.*

no euidence to proue *Mahomet* a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtil, and corrupt inuention, and euen from the diuel, the craftie father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

## CHAP. V.

*Wherein is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right religion.*



Am now entring into that great controuersie betweene the *Protestants* and the *Papists*, whether of them should bee the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Sonne; and all the sacred and canonicall bookes of the Scriptures, they confesse to come from God, and from his diuine Spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these bookes, for the triall of the true Church: which if they doe, (as indeed they must) this controuersie is at end, and not worthy to bee made a question, or to bee doubted of: for by the sacred and canonicall writings it shall by and by be manifest, y<sup>e</sup> the Church of Rome cannot be the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

I They hold very stiffely (but not so strongly) that the Church of God militant here vpon earth, is euer visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that any one may know thither to resort,

resort as to the congregation of Gods people, there to  
joyne himselfe vnto them, and to praise and pray vnto God  
with them, and to doe those things which hee requireth at  
their hands. But all this cannot profit them, nor hurt vs: for  
as in the primitive Churches, persecuted by those tyranni-  
call and heathen Emperors, there was a Church of God,  
(though not scene of them) who had their meetings and as-  
semblies amongst themselves (though secretly because of  
their enemies: No likewise in the daies of Queene Mary, as  
also in all other times of the persecution of our Church by  
the Romish bishops and their partakers, our Church no  
doubt was and might be; and they likewise had their mee-  
tings and assemblies, though both they and the place of  
their resort were vnkowne to those their persecutors.

In the time of *Dioclesian* the Emperor (especially) Chri-  
stians were so wasted, as to the iudgement of men none  
were remaining, their bookes were burned, the Churches  
destroyed, and themselves put to death: in the end when  
this great hauocke was made, and cruelty had wasted and  
destroyed all that could bee found, where was then the vi-  
sible Church? It must needs then bee enforced to hide it  
selfe, and so it was, and the glory thereof so eclipsed, that  
for a while it shined no where. And therefore the Church  
is not alwaies visible and seen to the outward eye, nor splen-  
dant in the faces and sight of men, and yet a true Church  
notwithstanding, as then it was: for it is the Sun though it  
be sometimes overwhelmed with a cloud; and it is fire still,  
though it bee sometime raked vp in embers: and so the  
true Church is and may be, although not scene or knowne  
to the world, yea though it seeme overwhelmed with ty-  
rannicall malice, and hide it selfe as though it were cleane  
extinct.

Let them tell me where the Church was visible, when  
being assembled at Ierusalem, there arose a great persecuti-  
on against it, in so much as they were all dispersed and scatte-  
red, as the Text sheweth. Or let them tell me where or how  
the Church was visible, when Christ was smitten, and at the  
rest were scattered and hid, and concealed themselves: the

Visibility or  
splendencie of  
the Church in  
outward shew,  
is no certaine  
or inseparable  
marke of the  
true Church.  
A Simile.

L.R.

The Church  
not alway  
visible.

Act. 8.1.

Mat. 23.27.

face

Reuel. 12. 6. 7.

1. King 19. 11.  
&c.

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes and Pharisees; and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? Yea, who wil not denie? Yea, when the shepheard was smitten, and the sheepe scattered, and yet a true Church; who can denie but that a true Church may bee, though it be not apparantly visible and seene to the world? What shall I say more? Doth not *S. Iohn* in his Revelati- on testifie expressly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where she could not for a certaine season bee found of her persecutors? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he com- plained that himselfe was left alone; *O Lord* (saith he) *they have forsaken thy covenant, they have destroyed thine Altars, and slaine thy Prophets with the sword: and I am left alone*; *Elias* did not thinke himselfe to bee *solus Prophetarum*, (as *Campion* answered in the Tower) I say hee spake not of himselfe onely in that respect: but in this respect, that hee took himselfe to be the only true worshipper that was left in Israel: which is manifest by the answer which God gave him: namely, that beside him hee had seven thousand true worshippers yet remaining, which had not bowed their knee to *Baal*; I demand of the Papiists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whether he should go to find a true worshipper he knew not. Again, it is written in 2. Kin. 16. that vnder the raigne of *Achaz* there was taken a paterne of the Altar of the Idolaters of Damascus, and that *Urias* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar re- moued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there bee in those daies, either of *Achaz*, *Manasse*, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of

God,



God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry? What Church or congregation could any man (in this case) have resorted unto, to have performed a true and acceptable sacrifice unto God in those times, when the Temple of Ierusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may bee, though they know not a congregation of God to resort to, yea though it bee close and not knowne one to the other, nor yet to the world. And consequently visibilty (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibilty should bee a marke of the true Church, then were the Idolatrous people in the time of E-  
*l*ias, in the time of *Achas*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeede were the false Church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the times of the abomination of desolation (spoken of by Christ Iesus in Matth. 24.) *Chrysost. in*  
 that is, in the time of wicked heresie, which is the time of Antichrist (as he expoundeth it) *Mat. 24.*  
*Nulla probatio potest esse Christianitatis, neque effugium potest esse. Christianorum a involuntarium cognoscere fidei veritatem, nisi scriptura divi-*  
*na: No proofoe can bee made of Christianity, neither can there*  
*be any other refuge for Christians which are desirous to know*  
*the true faith, but onely the divine Scriptures. And therefore*  
 I conclude (which is apparant) that the true Church some-  
 time is in such a state, as that visiblenesse cannot discerne  
 aptone it, but onely the divine Scriptures must demon-  
 strate and declare it: and consequently, it is demonst-  
 ratively manifest, that it is no true position of the Papists,  
 that the Church of God is alwaies and evermore visible, *clear,*  
*and splendent, to the outward eye and view of the world.*  
 Wherefore the Papists doe vs great iniurie, and betray  
 their owne ignorance, when they would have vs to shew  
 our Church in all times and ages (which notwithstanding  
 per-

perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kepe it selfe close from their furie and tyrannie, as the first and primitiue Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be seene, and many then like constant Martyrs, indured the tyrannie of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were inlightened from God many ages together, namely, till the tyrannie of Antichrist were ouerpast.

Secondly, another erroneous position whereby they are miserably deceiued, is this; *They hold the Church cannot erre* and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though their might not be an Apostasie in the Church, which Saint *Paul* affirmeth there should. Or at though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (which represent the whole Church) could not erre: for so they affirme, but how truly, let the world iudge. And if it may be shewed that general Councils haue erred, or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes; for false Iesuites and Seminaries do but deceiue themselves and others, to their owne confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Prouinciall counceils may erre: lastly hee saith; *Concilia quæ fiunt ex uniuerso vni-*

*Christi.*

2. *Thes.* 2. 3. 4.  
The Church  
may erre.

*Christiano, priora posterioribus saepe emendari, cum aliquo ex- August. Tom. 9.*  
 pimento rerum aperitur quod clausum erat, & cognoscitur lib. 2 contra  
 quod latebat: That generall Councils which are gathered of Donatist.  
 all the Christian world, are often corrected, the former by the  
 latter, when by any trial of things, that is opened which was  
 first, and that is knowne which was bidden. A generall Coun-  
 cill may bee corrected (saith Augustine) Ergo, it may erre.  
 And therefore Augustine speaketh plainly to Maximinian  
 The Bishop of the Arians: Neither ought I to allege the August. cont.  
 Councell of Nice, nor thou the Councell of Arrimine, to take Maximin. lib. 2.  
 advantage thereby: for neither am I bound, nor held by the au- cap. 4.  
 thoritie of this, nor thou of that; set matter with matter, cause  
 this cause, or reason with reason, it is the matter by the autho-  
 ritie of Scriptures, not proper witnesses to any of vs, but indiffe-  
 rent witnesses to vs both.

In the time of Constantine that Christian Emperour, was Theodor. lib. 2.  
 the first and last Councell of Nice, wherein according to cap. 18.  
 our Creede was decreed, that Christ was God as well as  
 man. In the time of Constantine (Constantinus Sonne) fa-  
 vouring the error of the Arians, it was decreed in the  
 Councell of Arrimine, that Christ was not God but onely  
 man. This Councell of Arrimine did erre (and that grossely  
 in a matter of faith) Ergo, it is palpable that a generall  
 Councell may erre, even in matters of faith.

Againe, generall Councils have been contrarie one to  
 the other, and that in matters of faith: as the Councell of  
 Constantinople condemned the setting vp of Images in  
 the Church: and the Councell of Nice afterward allowed  
 Images. One of them (being contrary) must needs be erro-  
 neous: Ergo, a generall Councell may erre.

The generall Councell confesseth of it selfe that it may Concil. Tom. 1.  
 erre: For the whole Councell prayeth in the end of a gene- de ord. celeb.  
 rall Councell (in a set forme of Prayer that is appointed to concil.  
 be said after euery Councell) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere: Spare their igno-  
 rance, and pardon their error: Ergo, a generall Councill may*  
*erre.*

The Pope of Rome (whom the Papists holde for head

Lib. 2. ad Bo-  
nis. contra epist.  
Pelag. cap. 4.

of their Church) may erre : *Ergo*, their whole Church may erre. *Augustine* proueth it erres : *Beata memoria. Innocentius Papa. sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere paruulos docet* : *Behold, Pope Innocentius of blessed memoria doth teach, that young children cannot bee saved, except they receiue the baptisme of Christ, and also the communion of the bodie and blood of Christ.*

Part. 1. distin.  
40. cap.  
Si Papa.

But this is taxed for an error : *Ergo*, the Pope, of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge about the head. But what shall I need to stand hereupon ? their owne Canon law (as is euident in the decrees) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens saluation ; yea though hee leade innumerable people by heapes to the diuicell of hell, no mortall man may presume to reprocue him : because hee himselfe being to iudge all, is to be iudged of none, *nisi deprehendatur a fide denuis* ; except he be found erring from the faith : whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also all the members of his Church be, and *humanum est errare* ; all men are subiect to error. Let euery man take heed how he trusteth the Pope or any man mortall : for it is written, *Ier. 17. Maledictus homo qui in homine confidit* : Cursed is that man that putteth his trust in man. And why ? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their workes.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrarie to the expresse word of God, who can denie but it is an apparant erring Church ?

Popish errors.

Ignorance  
and strange-  
nesse in the  
Scripture.

As when it established ignorance to be the mother of deuotion, which Christ calleth the mother of error, saying : *Te erre not knowing the Scriptures*, *Matth. 22. 29* : who can chuse but thinke that is hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

fasticall men? Christ biddeth the people to *search the scriptures*: John 5.39. this Antichrist forbiddeth them, saying, it is perilous, it causeth schismes, sects, and heresies; as though they were wiser then Christ. Again, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people, whereby they might teach themselves*: Coloss. 3.19. But the Pope of Rome and his Church alloweth not plentiful knowledge of the word in them; yea ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church; and such a religion, yea condemne it; when to maintaine and continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discovered? Thus the silly Papists (whom I pitié) are led like blind men they know not whither, and with their *implicita fides* (which is to beleeue (for their part) they know not what) are lamentable seduced. It is good themselves should see and know what they beleeue, and that their faith and beliefe be right, lest at last they be (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himselfe taught: Act. 17. For whosoever he be, yea though it were an Angell from heaven, if he teach matters contrarie to the doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. *Paul* commandeth: Gal. 1.8.9.

Again, the Church of Rome, when it taught and holdeth, that the Scriptures were to be read vnto the people or congregation in an vnknown tongue, what were the people the wiser? Saint *Paul* would haue all things done to edifying in the Church. For saith S. *Paul*; *Is qui supplet locum indocti, quomodo diciturui est Amen ad tuam gratiarum actionem, quandoquidem quid dicas nescit?* How shall bee that supplieth the place of an vlearned man say Amen to thy thanksgiving, when hee vnderstandeth not what thou saiest? 1. Cor. 14. And in that whole Chapter hee vterlic dissi-

keth seruice in an vnknowne tongue. And therefore if the Church of Rome will not confesse their error herein, (hee is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purgatorie.

They haue all deuised and defend a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not doe, nor thinke they haue reason to doe, except they haue good currant coine for the same.

And therefore it may be well and iustly called Purgatorie Piek-purse: and it is manifestly apparant hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonically bookes of the Scriptures: yea the Canonically bookes of Scriptures shew the contrary, and so doe the ancient Fathers, Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell, saying, that the rich mans soule (which was vnercisfull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Theefe which was executed at the passion and suffering of Christ, and beleueed in him, Christ answered, *Hodie eris mecum in Paradiso*: *This day shalt thou be with mee in Paradise*: Luke 23. 43. Which sheweth that the soules of the faithfull neuer come in Purgatorie fire to be-boiled and punished: for all their sinne is forgiven, and consequentially, the punishment incident to the same, is forgiven also, and their soules passe from death to life, and into Paradise, a place of comfort, delectableness, and all sweetnesse, namely, heauen where Christ is. *Verily, verily, I say vnto you* (saith Christ) *hee that heareth my word, and beleueth him that sent me, hath eternall life, and commeth not into condemnation, but passeth from death to life*: Ioh. 5. 24. What is become then of this Purgatory? Saint Paul saith, *I amet to bee dissolved, and to be with Christ*: Phil. 1. 23. shewing thereby, that presently after his dissolution, hee was to be with Christ in glory. *For we know* (saith hee) *that when*

shie

this earthly tabernacle of ours is dissolved, wee have a building not made with hands, but eternall in the heauen; 2. Cor. 5. 1. S. Iohn in his Revelation saith, Blessed are the dead which die in the Lord, from henceforth they rest from their labours, and their workes follow them, Revel. 4. 13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any purgatory fire to be scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the saluation of their soules, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life (and no longer, for then they haue the fruition and possession of that which they beleue and hope for) then is it manifest there is no Purgatory. Ambrose saith: *Qui hic non receperit remissionem peccatorum, illic non erit in caelo: quia remissio peccatorum de bonis mortis. vita aeterna est?* Hee that heere in this life receiveth not remission of finnes, shall neuer come into the kingdome of heauen, for life eternall is remission of finnes. Cyprian saith, *Quanda istuc excessum fueris, nullus iam locus poenitentiae, nullus satisfactorius effectus: hic vita aut ammittitur aut tenetur: hic salutis aeternae cultus Dei & fructus providetur.* And againe by and by he saith: *Tu sub ipso licet exitu & vita temporali occasu pro delictis Deum roges, qui verus & unus est; venia datur consueti & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transiit.* That is; When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here pardon is made for eternall saluation by the worship of God and frutes. And therefore saith he: Doe thou call vpon God, though it be as thy last gaspe, and departure of this thy temporall life; but call vpon that God which is one and true; pardon is giuen thee if thou confesse thy finnes, and sauing forgiveness if thou beleue; and from death presently thou shalt passe to immortality. Hierome saith, that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape euerglasting life. *Augustine* saith, *Primum fides catholicorum diuina auctoritate regnum esse*



credis caloribus: secundum gelumque, pro omnis Apostata, vel a Christi fide alienata, supplicia experitur. Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authoritie) beleue to be the kingdome of heauen: the second, hell: a third place we are vtterly ignorant of, neither can wee find any such in the holy Scriptures. And the same *Augustine* writeth in another place; That they which beleene a purgatory fire, are much deceined, and that through an humane conceit. How then can the Papists be the true Catholikes, which beleue not the faith of the Catholikes, which *Augustine* doth affirme?

*Aug. Enchir.  
ad Laurent.  
cap. 67.*

Against free-  
will.

They also hold that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come vnto God; and to doe things acceptable and well pleasing in his sight. Whereas God saith after that time, that the imaginations of mens hearts are onely euill every day: *Genes. 6*. If they be quely euill, then haue they of themselves no affection to goodnesse acceptable to him. And *Christ* saith, *No man can come vnto mee, except my Father draw him: Iohn 6. 44*. If hee must be drawne before hee can come, hee hath no proclinitie or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Convert thee vnto mee, and I shall bee conuerted: Ierem. 17*. shewing that hee hath no power in himselfe to be conuerted. And *Saint Paul* sheweth, that till God giue grace, there is none that doth good, no not one: *Rom. 3. 10. &c.* For all the Philosophical vertues and good deeds which men doe before they haue faith (which is the gift of God) are sinne, and not acceptable to God: *Ioh. 6. 29*. For the Apostle witnesseth, that without faith it is impossible to please God: *Heb. 11. 6*. And that whatsoeuer is not of faith, is sinne: *Rom. 14. 23*. *Christ* himselfe againe saith, that except men be ingrafted into him, they can bring forth no fruit: *Iohn 15. 1. 2. &c.* *Paul* often teacheth that we must be new men, and cast off the old man: *Ephes. 4. 22*. And againe, hee biddeth to bee renewed in the spirit of our minds: *Ephes. 4. 23*. And moreouer he saith, that the natural men perceiue not the things that are of God, neither can bee: for they

*Ephes. 4. 2.*

they are spiritually deformed: 1. Cor. 2. 14. And againe, that  
it is God that worketh the will and the deed: Philip. 2. 13. And  
he plainly confesseth of himselfe, and of all others, that wee  
are not able of our selues so much as to thinke a good thought,  
and that all our sufficiencie is of God: 1. Cor. 3. 25. Which pre-  
misses doe shew that our vnderstanding is blind, and our  
will peruerse in any diuine matter, or acceptable seruice vn-  
to God, til God doe inlighten the one, and draw and moue  
the other vnto himselfe. Thus hath God ordered matters,  
to the end himselfe might haue all the glorie ascribed to  
him, as good reason be should. For what is a man since his  
fall in Adam, but an abiect and run-away from God, of  
himselfe seeking by-paths, and crooked out-waies, leading  
from God, and from his worship, except he be assisted from  
aboue? (which is signified by Adams hiding himselfe  
from the presence of God after his fall.) And therefore Au-  
gustine saith well and truly; *Hominem libero arbitrio male*  
*usum, & se & illud perdidisse: That man hauing ill-used his free*  
*will that he had, hath now both lost himselfe, and that.* And a-  
gaine, *Liberum arbitrium captinatum, ne quid possit ad iusti-*  
*tiam: That free will is taken captiue, that it can doe nothing to-*  
*wards right conuersione.* And againe, *Hominis non libera: sed a*  
*Deo liberata voluntas obsequitur: Not the freewill, but the*  
*freed will of man, (which is set free by God) doth obey and yeeld*  
*obedience.* And againe, *Liberum non fore quod Dei gratia non*  
*liberant: That the will is bound and not free, till God deliuer it*  
*and set it at liberty.* Cyprian (which Saint Augustine so often  
citteth) saith, *De nullo gloriamur; &c. Maunifest glory of no-*  
*thing, because nothing is ours: therefore every man annihilating*  
*his owne power, must leaue wholly to depend vpon God.* And  
Chrysostome saith, that *Omnis homo non modo naturaliter pec-*  
*cator, sed totus peccator natus est: Every man is not only sinful na-*  
*turally, but is altogether sin.* And therefore Saint Paul shew-  
eth, that till a man be regenerate or borne anew, and vntill  
hee bee renewed in the spirit of his mind, hee hath in him  
nothing else but *concupiscentias erroris; lusts and affections*  
*after error,* Ephes. 4. 23, 24. saying likewise, that *by nature we*  
*are the seedes of wrath:* Ephes. 2. 3. Which also Christ him-

August. ad d-  
u. epist. 44. &  
Enchir. ad Lau.  
cap. 30. & lib.  
3. cap. 7. & ad  
Bonif. cap. 3: &  
3. & alibi  
passim.

Lib. de predest.  
sanct. item ad  
Bonif. lib. 4.  
in Gen. Ham. r.

64.

*Gods Arrow against the Heel.*

selfe testifieth to Nicodemus, saying: that that which is borne of the flesh is flesh, and that which is borne of the spirit is spirit, and that except a man be borne anew by that spirit, he can never so much as see the kingdom of God, Iohn 3.3. &c. And therefore S. Paul telleth, that there must be a new creature, whosoever will be in Christ Iesus, and a renewing and metamorphosis of the mind (hee vseth the very word) before men can find out the good and acceptable will of God, and what pleaseth him, Rom. 12.2. I therefore conclude, that the Papists are far wide, and know not the misery and thraldome of men, wherein they are fallen by that great sinne, and disobedience of Adam, whilst they stand to defend free will in naturall men. Indeede it appeareth to bee free and too free vnto euill, but it is so bound and fast tied from desire of any diuine duties, that God must first draw it out of that seruitude wherein it is, and set it at libertie, and moue it to come before it will stee any readinesse that way. I trust therefore they see that their Church not onely may erre, but erreth most grossely in many points.

Against Communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup; and so they vse, which is contrary to the institution of Christ, *Debita et Vocantes: Drink ye all of this*, Mat. 26.27. And as well, and by as good authoritie may they take the bread from the people likewise. And it is contrary to the expresse doctrine of S. Paul, 1. Cor. 11.27, 28. (who as himselfe testifieth, deliuered the institution of Christ) for he saith, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eat of this Bread, and drinke of this Cuppe*. So that hee must drinke as well as he must eate. And that the people should bee partakers, and receiue in both kinds, was obserued many hundred yeeres in the Church after Christ. In somuch, as Pope Gelasius decreed, that all they should bee excommunicate, which would receiue but in one kind. But Rome that now is, is not Rome that then was, but with her Council of Constance, is now shamed to goe against all Antiquitie, and all Diuinity.

*Summa de Eucharistia  
de consecra.  
c. 3.*

But.

But they hold (which is a marvellous grosse error also) Against Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the bodie and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my bodie, Matth. 26. 26.* which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literallie also, concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *That he took the Cup, &c. and said, This is my blood.* I am sure they will not say, that the cup was the blood of Christ (as the words bee) but they will grant a figure in those words: namelie, *Continens pro contento.* that by the cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other? namelie, *Signatum pro signo;* that these words, *This is my bodie,* should bee vnderstood thus: *The bread is a signe of my bodie* (which was broken for you.) If wee looke into the old Sacraments of the Iewes, namelie, Circumcision, and the Paschal lambe, we shal find the phrase of speech observed. For Circumcision was called the Lords covenant; when indeed it was not the covenant (as all men do know) but a signe and seale of the covenant: for the covenant was this to Abraham: *Ero Deus tuus, & seminum tuorum, &c. I will bee thy God, and the God of thy seed, &c. Genes. 17.* Rom. 4. 11. Solikewise the Paschall Lambe is called the Paske-ouer, when indeed it was but a signe of the paske-ouer, on passing ouer or through the red Sea (which was a mightie and most wonderfull deliuerance, *Peorabb* and all his host being in the Sea, when they passed through as on shoeland.) In somuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with the good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Paske-ouer: that is to say figuratiuely; that as the Paschall Lambe was called the Paske-ouer, and yet was but a signe and remem-

remembrance of their Passouer, so the bread was called his body, and yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where hee saith, *Doe this in remembrance of me*: Luke 22. 19. *Terrillian* likewise doth so expound them.

*Terrillian.*

*Marcion. lib. 4.*

*August. in*

*Psalm. 8.*

*August. in*

*Tom. 6. cont.*

*Adamant.*

for he saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei*: This is my body, that is, a figure of my body. *Augustine* likewise saith; *Christi miranda patientia adhibuit Iudas ad conuiuium, in quo corporis & sanguinis sui figuram discipulis tradidit*: The admirable patience of Christ admitted Iudas to the banquet, wherein he deliuered to his Disciples a figure of his body and blood. And againe he saith, *Non dubitauit Dominus dicere hoc est corpus meum, cum daret signum corporis sui*: The Lord doubted not to say; this is my body, when he gave but the signe of his body. And this exposition must needs bee true: for Saint *Paul* saith plainly and expressly, 1. Cor. 11. 26. 28. *That the communicant doth eate bread*: Ergo, it remaineth bread after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none doe eate the very body of Christ: for if every communicant did eate the very body of Christ naturally, carnallie, and really, (as they grossly suppose) Christ should haue a number of bodies, which is palpably absurd and monstrous: & beside, then every communicant should be saued, yea, even *Iudas* himselfe (which is knowne to be the child of perdition:) for Christ saith, *Hee that eateth my flesh, and drinketh my blood, hath eternal life*: Ioh. 6. 54. Indeed the elect and godly doe eate Christ and drinke Christ, but how? not carnally, but spiritually, and by a true faith apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the crosse on the morrow? Moreover, *S. Peter* saith, Act. 3. 21, that as touching the body of Christ, the heauens must containe him vnto the end of the world. If his body be in heauen, and that he

hath

hath a true body (as all men know he hath) how can it bee  
that he should be both in heaven and in earth, as touching  
his body at one time? For though he haue a glorified body,  
yet he retaineth the nature and property of a true body still,  
which can be but in one place at once. And so saith *Aug.* *Aug. in Job.*  
*Aug.* saying, *Corpus Domini in quo resurrexit, uno tantum loco tractat.*  
*Aug.* *Epist.* The body of the Lord wherein he rose againe, can be  
but in one place onely. But the Papists to helpe themselves, are  
driven to this to say, that there is a miracle in the sacrament,  
and that Christ is there miraculously. Whereunto I answer,  
that if the bread be turned into the very body of Christ by a  
miracle, then should it appeare visibly so; for the nature of  
every miracle is to bee visible to the outward eie and sen-  
ses: as when Christ turned water into wine, it was visibly  
wine: when *Moses* rod was turned into a Serpent, it was  
visibly a Serpent: and so, if the bread be turned into the ve-  
rie bodie of Christ, it is visibly his bodie, if you will hold a  
miracle to be wrought therein. But *Augustine* answereth, *Aug. Tom. 3.*  
there is no miracle in the Sacrament, saying thus; *Honorem de Trinit. lib. 3.*  
*cap. 10.* *tamquam religiosa possunt habere, stuporem tamquam mira non*  
*possunt:* The Sacraments may haue honour as things religious,  
but they are not to be admired as miracles. *Theodoret* also is  
most expresse against Transubstantiation, for thus he saith: *Theodor. dia-*  
*log. 2.* *Neque enim signa mystica post sanctificationem recedunt a na-*  
*tura sua: manent enim in priore substantia figura & forma, &*  
*videri & tangi possunt sicut prius.* That is, The mysticall signes  
after consecration, doe not depart from their nature, for they a-  
bide still in their former substance, figure, and forme, and may be  
both seene and felt as before.

*Gelasius* a Pope himselte, doth say most plainly, that  
there is no transubstantiation in the Sacrament: his words  
bee these, *Non desinit substantia vel natura panis & vini; & Gelas. contra*  
*verid. Imago, & similitudo corporis & sanguinis Christi in aeti. Eutych.*  
*om. mysteriorum corporis Christi celebratur:* The substance  
or nature of bread and wine doth not cease, and verilie  
there is the Image and similitude of the bodie and blood of  
Christ celebrated in the action of the mysteries of the body of  
Christ. And therefore I conclude, that the Church of  
Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and reuolted from the former puritie, which once was in it: And consequently it is expresse manifest, that that Church both may and doth erre.

Against the  
Popes supre-  
macie.

The Church of Rome doth further hold, that their Pope hath authoritie to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose authoritie he doth claime and arrogate, and vnto Princes to whom he should be subiect. For, the raising and pulling downe of Princes, God hath reserved to himselfe alone, in his power: *For it is hee (not the Pope) that deposeth the mightie from their seates, and exalteth them that are of lower degree,* Luk. 1. *It is hee (not the Pope) that putteth downe Kings, and giveth kingdomes to whomsoever hee will.* And it is hee that testifieth of himselfe, saying: *Per mee Reges regnant, principes dominantur: By mee Kings raigne, and Princes beare dominion.* Dan. 2. 20, and chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniurie and treason vnto God? Will hee claime it by reason of his keies, and in his Apostolicall right? That hee cannot doe. For he must remember that the keies giue, *verre the keyes of the kingdom of heauen.* Math. 16. 19. And therefore by authority of the keies he cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint Paul the Apostle doth say expresse both of himselfe, and of the rest of the Apostles, that how great authority soeuer they haue for the ouerthrowing of strong holds, *(that is, of rebellious thoughts, and proud conceits, and stiff necked opinions seated in mens hearts against God, at himselfe expoundeth in the same place)* that all their power and meanes to conuert men is onelie by the sword of the spirit which is the word of God, and by the power of the keies committed to them. In all which their authority, giuen vnto them from Christ, he confesseth plainly.



2. Corinth. 10. 4. that the weapons of their warfare, are not carnall, but mighty through God; that is, *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministration, they haue cleereely no ciuill authoritie committed to them.

And moreouer it is manifest, by the practise of the Apostles and all their precepts (commanding all Christians to obey their rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles neuer had any such authoritie committed to them: Rom. 13. 1. 2. 3. 4. 1. Pet. 2. 13. Tit. 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Againe, the Bishop of Rome can claime no more authority by the power of the keyes, or of binding and loosing, then any other Bishop eliewhere may doe: for the keyes, that is to say, the power of opening and shutting, and of binding & loosing; Ioh. 20. 22. 23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospell, thereby to claime authority aboue another, is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of Rome by vertue of the keyes, hath no more authoritie then any other Bishop hath; that is to say, none at all, to depose Princes. Their dutie is rather to practise obedience themselves to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea, Christ himselfe said, *his kingdome was not of this world*: Iohn 18. 36. Himselfe likewise refused to be made a King: Iohn 6. 15. Himselfe paid tribute vnto *Cesar*, and commanded others to giue the same, and al other duties of subiection and obedience vnto *Cesar*: Mat. 22. 21. If he were subiect to *Cesar*, it is a shame for the Bishop of Rome to exalt himselfe aboue *Cesar*.

But perchance the Bishop of Rome will challenge this his soueraigne authoritie ouer Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to vnder: but let be the strongest way for him, if you will, that some Chri-

stian

stian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say, it was neither lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or successour of the Apostles. For Christ hath expressly forbidden his Apostles, and in them all the Ministers of his Gospell, al such dominion, and civil iurisdiction, saying thus vnto them, *The Kings of Nations raignt ouer them, and they that be great amongst them, beare rule in dominion: but it shall not be so with you.* Matth. 20. 25. 26. Mark. 10. 42. 43. Luk. 22. 25. 26.

Which words be most prohibitorie, and shew that they may not raignt like kings of nations, nor beare rule as great men in those nations do: but they must serue in the Church, and be diligent to discharge y great charge in the Church, which their Master Christ Iesus hath laid vpon them: And therefore euery way the Pope of Rome hath no title, but is herein an vsurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, al the ancient Churches haue affirmed and acknowledged the supreme authority of Princes, aboue and ouer al both Priests and people. And therefore saith *Tertullian*, *Colimus Imperatorem vt hominem à Deo secundum, & solo Deo minorem: Wee honour the Emperour as the next man to God, and inferior to God onely.* And againe he saith, that Princes are *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer al men.*

*Tertullian ad Scapulam.*

*Tertul. in Apolog.*

*Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. epist. lib. 3. cap. 100. & cap. 103.*

*Optatus* in like sort saith, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God onely which made the Emperour.* And *Chrysostome* saith, *Pare nullum super terram not habet: He hath no equall on earth.* And *Gregorie*, Bishop of Rome, himselfe affirmeth, *That the power is given to Princes from heauen, not onely ouer souldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfullie fallen into corruption, and growne into pride, both against God and his anointed Prince; and consequently not onely may

erre; but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that he hath authority from God to forgive sinnes: and thereupon hee sendeth forth his Charters of pardon, his Bulls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospell could say, *None can forgive sinnes but God*: Marke 16. 17. 14. 4. Elay 44. 25. If therefore the Pope of Rome will take vpon him to forgive sinnes. (in that sort hee doth) hee must prooue himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God; that he forgiveth iniquitie and transgressions? ascribing that authoritie onely to God, and to no other.

Against Indulgences and Pardons.

Ineed not recite any particular places, the whole booke of God is plentifull herein. I doe not denie, but Ministers of the Gospell haue power to bind and to loose sinners: (as Christ himselfe sheweth, Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquiteth, Rom. 8. 33. 34. it is manifest that all their power of binding & loosing sinners, is limitted and bound within the compasse of Gods word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinatelie wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithfull, repentant, and godly persons, whose continuall care is to please God and walk in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth affirme as much: and this is all the binding and loosing of sinners which they haue. For in all their pronunciations of pardons, and forgiveness of sins, they must be sure they speak not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that

How Ministers bind and loose.

that it is his word, will, and pleasure, which they utter. But the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by: but pardoneth whom hee list, and as hee list, as if he were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what hee list. Insomuch as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes: and then what sinne need rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sinne whatsoever? These things bee such open blots to the Romish religion, as that worthilie euery good and godly mind hath it in detestation, and doth iustlie condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

1 The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessarie to saluation: but their vnwritten traditions must (forsooth) al be receiued with equall and like authorities; for so hath their Councell of Trent determined. And Pope Leo the fourth feareth not to pronounce with a loud voice, *That he that receiveth not without difference the popish Canons, as well as the foure Gospels, becometh not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonically Scriptures. And Pope Agatho saith, that all the sanctions and decrees of their Romish See are to be taken as established by the diuine voier. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further add vnto those Scriptures.

Wherein they commit two notable sinnes: first swearing

*Council Trident.  
1. decret. 4. sess.  
Distinct. 20. cap.  
in libellus.  
Distinct. 15. cap.  
in canonicis.  
Distinct. 19. cap.  
sic omnes.*

ling the sacred and Canonick Scriptures, that they containe not all matters necessary to saluation: which is directly contrary to the testimony of Saint Iohn, who saith, *That these things are written that yee may beleue, and that in beleueing ye may haue life eternal:* and cleane contrary to the testimony of Saint Paul, who saith, *That the Scriptures (given by diuine inspiratiō) are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God:* 2. Tim. 3. 15. Ergo, the Scriptures or word of God written, is a true, sound, & perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea Saint Paul saith expressely to Timothy, *That the Scriptures are able to make him wise vnto saluation:* 2. Tim. 3. 15. And therefore the Church of Rome being cleane contradictory, doth maruellously erre: and therefore also wee neede none of their vnwritten traditions.

And againe, how should wee be assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? *Augustine August. in epist. speaking hereof, saith thus; Si qua reliquit Iesus Christum, ad laudat. qui nostrum dicit hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say that it is this or that? And if any say it is this, how will hee proue it?* For all the errors of the Church of Rome, shroud themselues vnder the harbour of traditions. And *Chrysostome* saith flatly, *Whatsoeuer is requisite for our saluation, is contained in the Scriptures.* And againe hee saith, *All things bee cleere and plaine in the Scriptures, and whatsoeuer things bee needfull, bee manifest there.* And *Hierome* in the prologue of the Bible to *Pauline*, after hee had recited the bookes of the new Testament and the old, saith thus; *I pray thee (deare brother) among these line, muse vpon these, know nothing else, seeke for none other thing.* And againe, vpon the bookes of the olde and new Testament: *These writings be holy, these bookes bee sound, there is none other to bee compared to these: whatsoeuer is beside these, may in no wise bee receiued amongst these holy things.* And againe hee saith, *All other things which they seeke out or inuent*

*Chrysost. in  
Mat. 24. hom. 4.  
Chrysost. in  
2. Thess. 2.*

*Hierome in  
his prologue  
of the Bible.*

*Hierome vpon  
Agge 2.*

*Albanas. con-  
tra gentiles.*

*Deut. 4.*

*Deut. 12.*

*Rev. 22.*

at their pleasure, without the authoritie and testimonie of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off. Let vs therefore stand fast to the written word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Albanas* saith; *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding of their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is blasphemie intollerable, and who can indure it? For doth not God say thus, *Thou shalt put nothing to the word which I command you, neither take ought therefrom?* Deut. 4. And againe hee saith; *Whatsoeuer I command you, that take heede yee doe onely to the Lord: put nothing thereto, nor take ought therefrom.* And doth not Saint *Iohn* in his Revelation say, *That if any man add to this booke, God shall add vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: For shee freeleth her selfe to beare the marke of a strumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to be of as good and equall authoritie, as the Canonick and sacred Scriptures the selfe: what greater pride could haue been shewed, or what higher blasphemie? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They hold that the authoritie of the Church is aboue the Scriptures, which sheweth fully the notable pride and spirituall whoredome of their Church.

*Against Images  
&c.*

2 The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatry as the heathen did: I speake of the manner of their worship:

worship; for the heathen, how soeuer they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship y<sup>e</sup> true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such fooles, as to thinke or belecue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke; or belecue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth saying, *Thou shalt not make to thy selfe any graven Image*: so that the very making of Images to represent God withall (who is a spirit eternall and inuisible) is Idolatry. Againe he saith, *Thou shalt not bow downe to them, nor worship them, &c.* So that to bow downe vnto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worship God in any Image, is expresse and manifest by the children of Israel, when they made the Golden Calf to be a representatiō of God; for the text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to thinke or belecue that that dead Idoll or Image was God: and therefore the idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists help themselues in their wonted distinction of *Idola*, and *latreia*, affirming that they giue to Images but *Duliam*, that is, *seruice*; and to God *Latriam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*? or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Exod. 20.

Exod. 32.

1 Cor. 6. 15. 16.

Matth. 4. 10.

Deut. 9. 17.

Exod. 10. 10.



1. Thes. 1.

Abac. 1.

1. John 5. 21.

Matth. 6.

Rom. 10. 1.

And Paul the Apostle doth likewise perswade expressly, that men should *turne from Idols or Images to serue the liuing God*, (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serue the other. God himselfe disliketh Idols and Images viterly, saying by the Prophet, that they are *so farre from being Lay-mens bookes* (as the Papists terme them) that they are no better then teachers of lies. And Saint *Iohn* himselfe commandeth all Christians to keepe themselues from Idols: besides, it is Idolatrie to pray vnto any but God: for Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely. *When yee pray*, (saith hee) *say thus: Our Father which art in heauen, &c.* Again, Saint Paul saith, *How shall they call vpon him on whom they haue not beleueed?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleue on him: but wee are to beleue on none but God; therefore we may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse idolatrie: for the scripture sheweth, that God onely is to bee praied vnto. Besides, they teach in their idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and the blood of Christ; and that peece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to bee adored and worshipped. To adore or worship any creature (such as bread is) is idolatrie: the papisticall Church doth the same: *Ergo*, it is idolatrous. I haue proued it before, that it remaineth bread after the consecration; & that Christ cannot possibly be there, as touching the bodily substance, because in that respect hee is ascended up into heauen, and there sitteth on the right hand of God his Father, until he come to iudge the quicke and the dead. And if they will not beleue diuine testimonies therein; yet the authority of

Cicero

Sierra a heathen man might somewhat moue them, for in one place hee saith : *Quem tam amentem esse putas, qui illum Cicero lib. de. quo vescatur, Deum credat esse ?* That is, *Whom doe you thinke natura Deo. so mad, as to beleene that which hee eateth to bee God ?* Inso-much therfore as the Church of Rome doth worship bread, as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth.

3 The Papists doe not denie Christ in words, but if we examine them by particulars, wee shall finde that in deed they doe : as for example, wee know that the right saith beleeueth Christ Iesus to bee both God and man, which the Church of Rome in words will so affirme : but vrge them in this point of the Sacrament, and then they bewray themselves, that they beleeue not Christ to haue a true bodie : for when they are pressed with this, that the bodie of Christ cannot be both in heauen and in earth at one and the selfsame time, because it is against the nature of a true body so to be : then they become *Vbiquitaries*, and say, that because the Godhead of Christ is euery where, therefore his humanitie is euery where. But this is no good consequent : for the Godhead and humanitie are of seuerall natures. And if his bodie and flesh were euery where as his Godhead is ; how is that true which the Angell spake, saying : *Surrexit, Matth. 28. 6. inest hic : He is risen, he is not here ?* For these words shew that his body and flesh is not euery where. Again, if hee were euery where in respect of his humanitie, how is it true that hee ascended into heauen ? For that word, ascension, doth shew that his bodily presence did remove from one place to another ; and then was it not in that place from whence it did remove.

Lastly, it is the propertie of a diuine nature to bee euery where : and therefore whilest they defend this vbiqutie of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned into God (which is a grosse Heresie.) And thus it appeareth, that the Papists doe, with the Euty-chians, denie that Christ hath a true bodie, when they hold that (contrary to the nature of a true bodie) it may bee in

diuers places at once; yea, euery where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papiſts will yeeld with vs, that it consisteth in these three points, namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and veritie they doe not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, wee ought to bee content with his voice, and search no further then he hath reuealed in his Scriptures. But the Papiſts are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering up of himselfe* once for a full, perfect, and sufficient sacrifice: *And his intercession with his father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papiſts annihilate, as I will prooue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the crosse, it was a most full, perfect and satisfactorie sacrifice to deliuer both *a culpa & pœna*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise how should Christ be Iesus, that is, a Saviour, if he did not deliuer vs from the punishment, as well as from the sinne? But the Papiſts hold that Christ hath obtained by his passion, remission for our sinnes going before baptism: but for sinnes committed after baptism, that his passion hath taken away onelie the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatorie (as they say) and to be redeemed by our owne satisfactions; and so they make the punishment due to sinne (which is indeed eternall in hell) to bee but temporarie in Purgatorie vpon satisfactions (as they haue derised.) But what can a man giue for the ranſome of his soule? And it

appeareth

Matth. I. 21.

appeareth before, euen by the report of *Augustine*, that the Catholike faith beleaueth no Purgatory, such as they haue inuented. For as Saint *Iohn* saith, *The blood of Christ is that which purgeth vs from all sinne*: and that his most precious blood is the onely Purgatorie we hold, and doth deliuer his people from the punishment due to sinnes, as well as from sinnes: for our punishment was laid vpon him, and with his stripes are we healed, as the Prophet *Esay* speaketh. Againe, the Papiſts do say they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot bee propitiatory, nor do good vnto; for as the tree falleth, so it lieth: and as a man is found to die, so he goeth either to heauen or to hell. A third place which the Papiſts call Purgatory, there is not. And if any bee in heauen, their Masses can doe them no good: for they inioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*; From hell there is no redemption. And therefore for the dead it cannot be propitiatorie, nor any thing else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for in as much as he is a Priest for euer, after the order of *Melchisedech*, he is to die but once, which hee did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other helpe (as of Masse or whatsoever else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cried with a loud voice from heauen, saying, *This is my beloued Sonne, in whom I am well pleased*.

1. Iohn. 1. 17.

Esay 53.

Eccles. 12.

Luke 16.

Heb. 5. & 6. 7.

Heb. 9.

Matth. 3. 17.

Matth. 17. 5.

Rom 8. 34.

Heb. 7. 25.

As touching the other part of his Priesthood: namely, his intercession with his Father, whereby hee maketh request vnto God for vs, although the Papiſts ascribe that chiefly vnto Christ, yet what doe they else but cleane robbe him of it, when they associate others with him? As namely, the Virgin *Mary*, they call her *the Queene of heauen*, *the gate of Paradise*, *their life*, and *sweetnesse*, *the Treasurer of Grace*, *the refuge of sinners*, and *the Mediatrix of men*. I pray

pray what doe they now leaue to Christ? Yea when they say thus to her:

*O felix puerpera  
nostrapians scelera,  
iure matris impera  
Redemptori: that is,*

*O happy mother  
satisfying for our sinnes,  
by thy motherly authority  
command the Redeemer.*

What greater blasphemy to Christ could they haue vttered? It is cleere that S. Paul saith, *There is but one God and one Mediator betweene God and man, the Man Christ Iesus: 1. Tim. 2.5.* But the Papists be not content with him, but wil haue many Mediators. Saint Paul saith moreouer, *that by him we haue boldnesse and access vnto God: Ephes. 3. 12.* And therefore what foolish feare is it of Papists to appoint to themselues other mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name then in his, and promiseth that whatsoever shall bee asked in his name, it shall bee done: Iohn 14. 13. 14. Chrysostome speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus: *En prudentiam huius mulieris; non precatur Iacobum, non supplicat Iohanni, non adit ad Petrum, nec Apostolorum ceterum respicit, aut ullum eorum requirit: sed pro his omnibus precantiam sibi comitem adiungit: Et ad ipsum fontem proceditur.* Behold the wisdom of this woman; she doth not pray Iacob, she doth not beseech Iohn, she goeth not to Peter, she looketh not to the company of the Apostles; neither doth request of any of them; but for al this she taketh repentance for her complicity, and goeth to the very fountaine it selfe. And againe hee saith, *that is to haue access vnto God, Nihil opus est arriensis serui vel intercessoris, sed idie, misere mei Deus; is enim te audis quocunque sis loco, & vndeunque inuocetur.* We haue no neede of any Courtly attendants or intercessors, but say, *Haue mercy vpon me O God: for hee heareth thee in what place soeuer thou art.*

Chrysost. hom.

12. de Canana.

Eadem Hom.

art, and from what place soener thou callest upon him. Ambrose likewise answereth the carnall reason of the Papists: Solus (saith hee) misera uti excusatione, dicentes, per istos posse ad Deum, sicut per Comites nunc ad Reges. Ideo ad regem per tribunos & comitesitur, quia homo utique est rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente deuota. Vbiunque enim talis locutus fuerit, respondit illi. That is, They are wont to use a pitifull excuse, saying, By these (Saints) they may haue access to God, as by Earles there is access to Kings. Therefore is it that by Officers and Earles, access is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a deuout mind: for where-soener such a one speaketh to him, hee will answer him. The Church of Rome therefore, which accounteth not of the sufficiencie and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly bee the true Church. Iam. 4. 12.

6 The Papists in wordes will not denie but Christ is a King, which hath all power in heauen and in earth. But indeede it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all: for in respect that he is a spirituall King, and the King of his Church, hee is also (as Saint Iames speaketh) the onely law-giuer thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea they will haue these take place, though they vtterly displace the word of God, for the maintenance of them. Secondly, Christ onely is to aigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdlie, hee claimeth most traiterously to bee the head of the whole vniuersall Church, which title by way of prerogatiue is giuen and attributed onely to Iesus Christ (to whom it onely appertaineth.) But before I proceede any further herein, I demand of the Pope and Papists; when, and by what right

right, he their proud Pope taketh vpon him this title to be head of the Church, or vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to doe what he list.) First, to claime it as successeur to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preheminence, or authoritie ouer the rest of the Apostles.

It is true that Christ said to *Peter* (after hee had confessed Christ to bee that Christ the Sonne of the liuing God) *Thou art Peter, and vpon this rocke will I build my Church.* These wordes hitherto giue no superioritie to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram: not vpon the person of Peter, but vpon the rocke*: and vpon what rocke? namelie, vpon that Christ Iesus whom *Peter* confesseth to be the Sonne of the liuing God. For that confession of *Peter* concerning Iesus to bee that Christ the Sonne of the liuing God, is the rocke whereupon the Church is builded: for (as *Saint Paul* expoundeth and affirmeth) *Other foundation can no man lay, but this which is laid already*; namelie, Iesus Christ. And in another place hee saith expresselie; *that that rocke was Christ.* And Christ himselfe affirmeth likewise, *that he that heareth his wordes and doth them, is likened to one that buildeth his house vpon a rocke: shewing thereby, that hee, and his wordes and Doctrine, be the rocke, against which the gates of hell shall neuer preuaile.* Agreeable whereunto speaketh *Saint Paul* againe, when hee saith, that the Church is builded *vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the head stone in the corner.* Where then shall wee find that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papists answere, that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the Prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authoritie more to *Peter*, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onelie there was a promise that they should

*Math. 16. 18.*

*1 Cor. 3. 11.*

*1 Cor. 10. 4.*

*Math. 7. 24.*

*Ephes. 2. 20.*

*Math. 16. 19.*



should bee given: for the words be not in the present tense, *Dabit, I give vnto thee*: but in the future tense, *Dabo tibi, I will give vnto thee*: which promise of Christ was afterward truly performed; and when it was performed, the keyes, that is, the power of binding and loosing sinners, was giuen not onely to *Peter*, but to *Peter* and all the rest together, as *Saint Iohn* in his Gospell cleerely declareth and *John 20.22.23*, voucheth. Now because *Peter* was the man that gaue answer for himselfe and the rest, therefore our Sauour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* do expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receite of the same did *Peter* receiue any more authoritie or superioritie then the rest of the Apostles did. I grant hee was called *primus*, because hee was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to bee the Messias and Sonne of the liuing God; or because hee was readiest alwaies to speake and answer. But all this doth not prooue that hee had authoritie ouer the rest, or a larger commission then the rest. Yea the wordes of their commission doe shew the contrary, namely, that they had all equall authoritie: for it was thus made vnto them all indifferentlie, and without putting a difference, namely; *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you*: *Matth. 28.19.20*. Runne ouer all that remaineth written, and you shall find that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiorie, when *Paul* reproued him to his face? *Galath. 2.11*. when being accused, hee pleadeth no priuiledge, but for the cleering of himselfe, and satisfaction of others, hee answereth to that accusation? Where was *Peters* authority ouer the rest, when the rest sent him and *Iohn* vnto Samaria? *Acts* the eleuenth Chapter, the third and fourth verses: and also in *Acts* the eight Chapter, and the fourteenth verse. In that hee went at their sending, hee plainly sheweth that he had no principality

palitie ouer them. Where was his preheminance or authoritie, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *Iames* ruled the action, and according to his sentence was the Decree made, *Act. 15. 13.* &c. Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might beare rule ouer their people, and that great men vnder those Kings might likewise exercise authoritie ouer other, but so might not they doe one ouer another, Luk. 22. 25. 26. &c.* But the greatest amongst them should be as the least, and as a seruant: yea, should be the least, and should be a seruant, as it is declared in *Matth. 20. 25. 26.* and in *Marke 10. 42. 43.*

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authoritie as the greatest: that is, they haue all equall authoritie. I marueile therefore what the Pope and Papissts meane, contrarie to the renour of the Commission of Christ, contrary to the practise of *Peter* himselfe, and contrarie to this decree made by Christ of their equalitie, to say notwithstanding that *Peter* was prince of the Apostles, and had authoritie ouer them all; when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest, more then the rest had ouer him, and consequently the Pope of Rome can neuer claime that as successor to *Peter*, which was neuer in *Peter* his supposed predecessour.

The Papissts perceiving that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquitie, or shew of antiquitie at the least) haue deuised some counterfeited and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falschood of all those, is discovered by other writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voice which hee cried in the Councell of Carthage. It was likewise decreed in the Africane Councell, that

that none should bee called Priest of Priests, or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compass of his prouince, and not exceed his bounds; as likewise the Bishops of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councils did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouince, and that hee could not meddle within the prouinces of other Bishops. And *Hierome* of his time saith, *Hieron.ad* that the Bishop of Eugubium, or any other the least Sea, is *Eugubium*, equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignitie, and increase the pride of the Romish Sea. And even at that very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could bee no lesse then Antichrist whosoever did take vnto him that title. First therefore it is manifest, that vntill the time of *Gregorie* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third was the first Bishop of Rome that got this title, which was about fixe hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoide himselfe to bee Antichrist, sith by the expresse determination of *Gregorie* Bishop of Rome, his predecessour, he is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, vsurping the prerogatiue title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise then

*Vide Greg. lib.*  
4. *epist.* 32. 34.  
36. 38. 39. &  
lib. 6. *epist.* 20.  
28. 19. 30.

then a Ministerial head, & to be Christs Vicar on earth. But why will hee be so arrogant as to challenge this title, without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpō him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste spouse to her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can bee no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Behold, I am with you to the end of the World.* Mat. 28. 20. And therefore hee can haue neither successors nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide and gouernour of the Church in his roome: Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly bee the true Church.

Against iustification  
by workes.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes bee meritorious, and to them partly is iustification to be ascribed: and so they make mens imperfect workes to bee causes of saluation, which is a grosse error, even in the sound dation or fundamentall point. Saint Paul saith, *That all are iustified freely by his grace.* Rom. 3. 24. If they be iustified gratis, freely (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the workes of the Law.* Rom. 3. 28. And the Apostle in very many places (where of mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: For indeede they are the effects thereof. And therefore it appeareth to be a true position, that *faith onely doth iustifie*, in as much as iustification is, (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was im-*

puted

puted to him for righteousness, as *Paul* speaketh, *Rom. 4.8.*  
 And he sheweth that *Abraham* was not iustified by workes  
 before God: for if *Abraham* were iustified by workes, then  
 should he have wherein to glorie, but not before God: and be-  
 cause hee had not wherin to glorie before God, therefore  
 he was not iustified in the sight of God. I grant, that *Saint*  
*James* in his second chapter doth say, that *Abraham* was  
 iustified by his workes, when hee offered up his sonne *Isaac* at  
 Gods commandement. And like wise that hee saith, that a  
 man is iustified by workes, and not by faith onely. But before  
 whom is he iustified by workes? Not before God, but be-  
 fore men; that is to say, his workes doe declare vnto men  
 that faith whereby he is iustified before God. And that this  
 is the meaning of *S. James*, may appeare by that his saying  
 where hee saith, *Shew vnto mee thy faith by thy workes: thou*  
*saiest thou hast faith*, that is not enough, thy wordes doe not  
 proue it, thy workes will: therefore (saith he) *shew mee thy*  
*faith by thy workes*. This word (*shew me*) doth manifest what  
 manner of iustification hee speaketh of, namely, that hee  
 speaketh of a iustification before men. For it is God that  
 respecteth the faith of a man, whereby onely hee is iustified  
 in his sight: and it is men which respect the workes, where-  
 by indeede they testifie vnto the world their faith to bee  
 good before God. For (as *Saint James* saith truly) *faith*  
*without workes is but a dead faith*, and not good, nor sound,  
 nor auaileable. But faith and workes must goe together:  
 and indeede where a true faith is, there good workes will  
 shew themselves as the fruites thereof. And thus *Paul* and  
*James* are to be reconciled; which thing *Thomas Aquinas*  
 a schooleman of the Papists doth himselfe plainly testifie,  
 saying, that *Christ Iesus* doth iustifie effectiue effectually:  
 Faith doth iustifie apprehensiue, by taking holde of *Christ*:  
 and good workes doe iustifie declaratiue, that is, doe de-  
 clare vnto men their iustification before God. And so it is  
 cleere, that howsoeuer a true faith cannot bee without  
 workes, as fire cannot bee without light and heate: yet our  
 iustification before God is to bee imputed to our faith, not  
 to our workes: as warmth is to be imputed to the heate of the

the fire, not to the light of the fire. For so saith S. Paul expressly, *That God imputeth righteousness without works,* Rom. 4. 6. And againe, *That it is by grace, not of works,* Rom. 11. 6. And againe, *Not of works,* Rom. 9. 11. Againe, S. Paul telleth the Saints at Ephesus, that *God hath ordained men to walke in good works.* yet he saith that they may not trust to bee saued by them: for he affirmeth, and assureth them, *That they are saued by grace, and not by their works,* Eph. 2. 8. 9. 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saued not by works, but by his predestination and grace,* 2 Tim. 1. 9. And againe, *God is our Saviour, not for any works which we haue done, but according to his owne mercie he hath saued vs:* Tit. 3. 5. And diuers other like places be. Wherefore Saint Hilarie hath these very words (which we hold) *Sola fides iustificat: Faith only doth iustifie.* And Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not iustified before God, but by faith:* which is as much, as *Faith onely doth iustifie before God.* Saint Basil doth say, that *this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe true righteousness, and that hee is iustified by faith onely.* And Gregorie Nazianzen saith, that *to beleue only, is righteousness.* And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marvellous error. It is true which is written, that *euery man shall be rewarded according to his works:* because the faith of men is esteemed and estimated by their works, as the tree is knowne by the fruite: But there is no text of Scripture to shew, that any man is saued *propter merita*, for his works or merits; but many texts of Scripture to the contrarie, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commandeth) *Wee are unprofitable seruants:* Luke 17. 10. And therefore the Papists, which teach works meritorious, yea works of supererogation auailable to saluation, as well for others as for themselues; holde not the right

Hilar. in Mat.  
cap. 8. Ambro.  
in Rom. 3.

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should bee infinite, neither am I able to number them. I wil therefore conclude al this discourse, onely with this argumēt following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, & that is presignified in the Reuelation of *Saint Iohn*. Ergo, it is impossible that the Church of Rome should bee the true Church: for the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman.

The Pope  
Antichrist.

1. One marke of that Antichrist, *Paul* sheweth to be this. 2. Theſſ. 2. 8. *That he should exalt himselfe above enery one that is called God*: he doth not say about God, but about euey one that is called God: *Ioh. 10. 34*. Now those whom the Scripture calleth gods, we know to be such as be the Iudges and Magistrates of the earth, *Pſ. 82. 6*. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high & honourable title as to be gods. That the Pope of Rome is such a one as doth exalt himselfe about any such god of the earth, namely about all Princes and Magistrates, is a thing so well knowne, as I need not to proue it: himselfe by his wicked practises, and his Iesuites, Seminaries, and Priests doe in their bookes manifest the same vnto the world.

2. Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Theſſ. 2. 4. *That hee should sit in the Temple of God as God, shewing himselfe to be God*. And I pray what doth the Pope else, but sit in the Temple of God as God? when claiming the Apostolike Sea, hee taketh vpon him to be the head of the Church, and to rule as hee list: to erect Princes, and to depose them againe from their thrones: that hee cannot erre: that hee can forgive sinnes: matters that belong particularly to God, and to no other? What doth he else but by these demonstrations shew himselfe to be God, in so much as hee arrogateth to himselfe most proudly the authoritie of God himselfe? which things the sixth booke



of the *Decretals*, the *Clementines*, and the *Extravaganti* doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is; *Papa super mundi: The Pope is the wonder of the world: Nec Deus es, nec homo sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter mixt of both.* But these Popes were bold to take vnto themselves the very name of God, & to accept it, giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignity papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie hee should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Oraclo vocis mundi moderaris habenas,*

*Et meritis in terris, crederis esse Deus.*

By Oracle of thine owne voice the world thou gouernest all:

And worthily a God on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and reuealed therein) will not doe, for he and his word will not be contrary. Again, hereby it is manifest that he exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, then for one that breaketh any the least constitution of the Pope. Moreover, he claimeth authoritie in three places: Heauen, Earth, and Purgatorie, and that is the reason hee weareth a Triple crown:

Crowne: so that by this account and claime, hee hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders: 2. Theff. 2. 9 (*whereby, if it were possible, he would deceiue the very elect.*) And that this is verified in the Pope and Popish Church; as all men know that haue been acquainted with their knaueries, deceits, and frauds; so let their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4 Saint *Paul*. 2. Theff. 2. 8. sheweth by his name, that hee that he speaketh of, should be *ἀνομος*, that is, a lawlesse person, or one subiect to no law; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for hee claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Décretals doth testifie, saying thus of the Pope; *Legi non subiacet ulli*: that is, *He is not subiect to any law*. What is this else but to be *ἀνομος*, a lawlesse person, euen the very same whom Saint *Paul* speaketh of?

5 Saint *John* in his Revelations doth pourtray Antichrist and his seate, by the name of *the great whore*, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue beene drunk with the wine of her fornication. This woman is that great Citie, which had dominion ouer the Kings of the earth, at the time of this Revelation, as Saint *John* expressly affirmeth, Reuel. 17. 18. It is well knowne, that there was then no other Citie which raigned ouer the Kings of the earth, but onely Rome: and therefore Rome onely is and must needes bee the seate of Antichrist: for no other can bee by this euident and plaine description of Saint *John*: for Rome was the onely Citie of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely of the Roman Empire Ciuill) is altered & changed into an Ecclesiastical and Roman Empire.

6 Saint *Iohn* in his Reuelation, 13. 11. saw a beast rising out of the Earth, which had two hornes like the Lambe, but he spake like the Dragon: and then al that is spoken of this beast doth fitly and onely agree to that man of Rome the Pope; who though in shew he were the Lambe: for what is more mild or humble then to call himselfe, the seruant of the seruants of God? Yet indeed hee plaith the part of the Dragon, or Diuell, hauing learned this cunning of Satan; who though he be neuer so bad a spirit, yet wil transforme himselfe into an Angell of light, to deceiue soules: 2. Cor. 11. 14 as the Apostle sheweth. But here is *Wisdom*, saith *Iohn* in that Reuelation: Let him that hath any wit, count the number of the beast, for it is the number of a man, and his number is 666. Now because the number of this wicked beast containeth sixe hundred sixtie and sixe, *Irenaeus* thinketh that this Antichristian beast should be *Latino*, that is, a man of Italie, for the number of the beast is set downe in great letters, & this Greeke word (*Latinoi*) doth make vp the iust number of sixe hundred sixty sixe, which is the number of the beasts name. If any doe thinke, that though this Reuelation were written in Greeke, as being the more knowne and commo language, yet y it was vttered to S. *Iohn* in Hebrew, because the Hebrew tongue is the holy tongue: & that *Iohn* himself was an Hebrew or Iew by nation, and y likewise diuers Hebrew words are found in the Reuelatio: (whose opinion is not vnlikely, but very probable;) then let him seeke out an Hebrew word which containeth that iust number, & herein he need not to search far, or to study much vpon the matter: for the Hebrew word *Romish* (that is *Romanus* a man of Rome, in English) doth in those Hebrew letters containe the iust number of sixe hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greeke letters, or by Hebrew letters, it is perfectly agreeing to that *Man of Rome* the Pope. Al the marks agreeing to Antichrist (whatsoeuer they be) are found fully & only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul* and Saint *Iohn* in his Reuelation do

testifie;

refuse; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their saluation in Iesus Christ: to whom only they haue betrothed theselues, and to whom they must remaine constant for euermore; which God grant vs all to doe. Amen.

CHAP. VI.

*Against Schisme and Schismaticall Synagogues.*



Any there bee, who of a godly and zealous mind, doe in good sort seeke Reformation, and for that Church gouernement, which Christ himself hath instituted in his Church, whom I neither dare, nor doe reprove: others there bee, that seeke reformation amisse, with venomous and slanderous tongues, railing, and reuiling against those which withstand it; which things doe neither grace themselves, nor yet the cause which they would preferre: othersome there be, who to make the cause of reformation odious, doe say, that it aboliseth her Maiesties supreme gouernment and authority in causes Ecclesiasticall, I would wish all men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse then it is. For my part, I desire no more then every Christian ought, namely, that the truth of God should carry the preheminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitablie affected both in their words, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily be decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church gouernment to be established, runne from our Church, and make a schisme and separation from

vs, erecting discipline by their own authoritie, condemning our Church to bee no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselves. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For wee reade in Acts 2. vers. 41. 42. 43. 47. of an assembly of people at Ierusalem, that receiued the word of God and beleueed, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a Citie, or an hedge or ditch about a vineyard; & it is a Citie though the wall be wanting, and it is a vineyard though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect; corruption, or imperfection. For there may bee corruptions both in doctrine and discipline some, and yea the Church where they bee, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they bee no Ministers? By as good an argument they may say, that he that is brought & borne into the world, not according to y<sup>e</sup> right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one cometh vnorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: neither doth any other

Note.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we doe not only want the right discipline, but we haue also put a wrong discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make a nullitie of our Church, so long as it holdeth Christ Iesus the life and soule of the Church, and is ready to reforme her error, whensoever by good prooffe it shal be manifested vnto her. In the meane time their argument is nothing worth: for if a man lose a leg or arme, yet none will denie him to be a man for all this blemish or defect; yea, though he put a wooden leg in stead of his leg which he wāteth, yet he remaineth a man still, because his principall parts remaine. So though we want that discipline, yet we haue the principall parts of the Church, namely, the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect Church, let the Brownist and Barowists consider from whence they are fallen: for if the Church of Christ be the body of Christ, as Saint Paul affirmeth; what do they else but by their schisme and separation, rent themselves from the body of Christ? and then let them remember whose members they be, vntill they be reunited. Let them no longer for shame, charge our Church with idolatry, except they were better able to proue it, which neither they nor al the world shal do. To say (as they say) that a set forme of praier vsed in the Church, & exhibited vnto God, the praier being framed according to the rule of Gods word, is idolatry; is detestable. For by as good reason they may condemne all praier made vnto God by the Preacher or Pastor of the congregation; which they wil not doe: & besides, al the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

They say that wee obserue Saints daies, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no reason

Note.

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son to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy. daies, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Againe, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: but to say therefore we do dedicate Churches vnto them, is very rediculous. For when we cal Saint *Peter's* Church, or Saint *Paul's* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and Saint *Luke* in *Acts* 17. calleth it *Mars-street*: wil any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore hee dedicated that place to that heathen god of battaile? None I thinke will be so wicked or absurd.

Moreover, it is true that wee obserue fasting daies: but therein wee obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sinnes, nor the merit of eternall life (as the Papists doe.) But the politike lawes of this land, which appoynt that men shall not eate flesh vpon certaine daies, do it in respect of the Commonwealth, as to maintaine Nauigation so much the better, and for spare of the breed of young cattel; appoynting moreover a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it bee (whose imperfections God cure in his good time) yett shal they neuer be able to shew otherwise, but that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make a separation. God forgive vs all, and reconcile vs vnto him.

*Amen.*

*FINIS.*